

ven and one-half years
heroic devotion climax-
in dedication of first
it new building this
summer.

First Unit Building

WILLIAM C. CUMMINGS

THIRTY-SIX responded to the call for wor-
ship service on the Sunday before Christ-
mas, 1934—the first service of what is now
First Presbyterian Church, Miami Beach, Flori-
da. The service was held in the only available
building, the women's club, for which rent was
paid, and use restricted to the Sunday morn-
ing service.

In the fall of 1935, we summed up to 86
members for the organization of a congrega-
tion, with some of the early prospects subtract-
ed and others added,—only then undertaking to
organize Sunday School work, one group in a
real estate office, a second group in a Masonic
hall, and a third in a village Town Hall. Also,
the new congregation accepted the responsibil-
ity of one fourth the cost of maintaining its
own missionaries in China, the Rev. Mr. and
Mrs. John P. Minter, Soochow, China.

Adult Bible study classes for men and wom-
en were organized at once for weekly meet-
ings, and the building fund was started in 1936,
with a view toward a Church home some time

in the distant future. Because the ability of
the membership depended upon modest incomes,
a Church home seemed a distant dream, indeed,
and we put our emphasis on the week-by-week
ministry of the Church. When the one Sunday
School lost its real estate office home, there
was no place to go, so classes met in a circle
of chairs on the sidewalk, and others in parked
cars. Mrs. Charles J. Miller of Philadelphia
started a fund for a home for this Sunday
School group with a donation of \$350.00, and
in April, 1940, this fund had grown to \$2,830.
and after many deliberations, we combined the
Church building fund with the Sunday School
building fund, and secured a building site in
the area to be served.

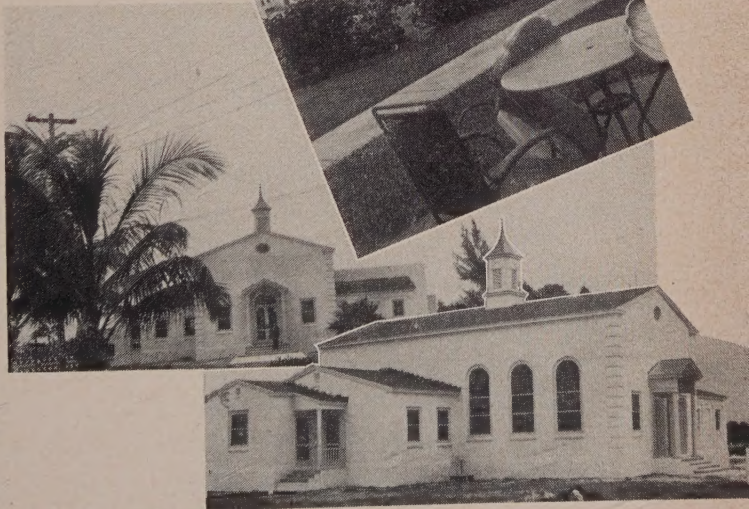
Pooling all our assets, the congregation au-
thorized borrowing the \$12,000 needed to get
the plans under way, but we exhausted our
borrowing ability with the sum of \$8,000, and

(See Page 484)

Views of First Unit Building of
First Presbyterian Church, Miami
Beach, Florida, showing the vari-
ous sections described in the story
by the Rev. Mr. Cummings, pastor.

Note the detail in the lower view
in process of building; also the
warmth and hominess added by
the charming landscaping.

First Presbyterian Church,
Miami Beach, Florida.



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An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

Published each month by the F. M. Barton Co., Pub., Inc., 501 Caxton Building, Cleveland, Ohio.

Subscription Rate: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies, 35c. Back copies, 45c. Bound volumes, \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor, East Aurora, N. Y.

Copyright, 1942. Entered as second-class matter at the Post Office at Cleveland, Ohio.
Additional Entry at East Aurora, N. Y.

THE F. M. BARTON COMPANY, PUBLISHERS, INC.

Joseph M. Ramsey
Editorial Office
East Aurora, N. Y.

W. S. Ramsey
Caxton Bldg.
Cleveland, Ohio

Pope and Walsh
40 East 49th St.
New York City

John D. Emrich
9 W. Washington
Chicago, Illinois

17 Faringdon St.
London, E. C. 4
England

The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

Let Christians Sing!

SINGING as a part of the worship service is an important privilege to the worshipper, and hymns familiar to the membership should be chosen, so that everyone may take part. Naturally the words are important, but the actual physical participation in the exercise of singing is important today.

The greater the strain and stress of everyday living becomes, the more important this function of the service is. If the audience is not taking part in the singing with spontaneous abandon, something "more should be added," without delay. That *something* may be an invitation to remain after the service for a *hymn-singing-workout* under the leadership of the choir director, or you may need to add to your hymn book choices.

Today, people are migrating in great numbers from one section of the land to another, and your new members may not be familiar with the hymns you are choosing. There is a wide choice in available hymn books, not only from various denominational publishing sources, but from firms like Hope, Tabernacle, Barnes, Macmillan, Century, and Rodeheaver-Hall-Mack, and they are not expensive.

Let your people sing! Urge them to sing!

John

CIVILIZATION SPEAKS

PAUL R. KIRTS

IN a letter to a friend, an editor, telling of a few subscribers who "took pen in hand" to say that the paper was not what it used to be, said, "Of course it is not what it used to be—nothing is." In the back of his mind must have been the thought that change alone is permanent. Nothing in the sensible world stays put. Everything that grows changes in the process.

The other day this came over the radio: "Get our fourth revision of the map of Europe." It may pay to wait a little and get the fifth revision. For a few men sit in their rooms and mark off their respective spheres of interest. By threats, pressure, invasion, they bring little countries into their vast empires. Boundaries are moved and once more the old map is scrapped. It is a little bewildering to note the address of a recent graduate from my college—Vienna, Germany.

In those less hectic days of the nineties when the writer was small, he used to hear his father, then a student in the Bonebrake Theological Seminary, tell mother about taking his bicycle to the Wright brothers' repair shop to get something done to his "bike". Later, these boys, sons of a bishop, worked out the idea of a flying machine that has played a prominent role in changing the map of Europe. They never dreamed that ruthless men would use their invention for a purpose like that.

The tempo of change has increased enormously during the years since men got wings, moving pictures, automobiles, radios, dive bombers, and incendiary bombs. Today events are moving so rapidly that the passing scene appears to be something resembling hash—a mystery dish if there ever was one.

Some future historian may reflect calmly on the happenings of the present era, dating from September, 1939, through the world struggle in which all the peoples are arrayed against one another, either on the side of freedom or the side of slavery.

Miles City, Montana.

We are in no position to share the tranquility of the historian of some later date. The happenings of the hour are too near. In all this welter, we wonder how soon we, too, shall be digging bomb shelters, how soon our own highways will be jammed with refugees.

As the reel of events spins to cast fateful images on the screen of history, it is becoming more and more apparent that the Europe as we know it has passed and that things will not be as they once were. A new order is being established, whether we like it or not.

Clearly, if we are to make any worth-while contribution to the new world so rapidly taking shape before our eyes, we must try to adjust ourselves to it. This means first of all attempting to understand the full import of these changes. For us contemporaries this is not easy to do. Like a motorist, we must read the road signs and at the same time steer as straight as we can. A subconscious recognition of the fact that the broken pieces of the old order can never be put together again impels the remark we frequently hear that civilization is being destroyed. Well, "civilization" is not being destroyed, of course, though it is receiving a rough man-handling. DeWitt Mackenzie, Associated Press writer, says that "what most people really have in mind when they thus use the term 'civilization' loosely is that a mode of life which has been kind to them is threatened with radical change."

What is civilization? It is, in fact, Lord Halifax speaking of "freedom for ourselves and others," resolutely determined to resist "the gospel of hate, the policy of brute force, the enthralment of the human spirit under ruthless tyranny." Civilization is this deeply religious man speaking earnestly about the efficacy of prayer at a critical moment in world history. These words, which are as much a part of history as mighty struggles on land, sea, and in the air, are expressions of abiding realities.

Faith, hope, and love stand firm, while everything visible undergoes change demanded by that stern dictator, Time.

QUIZZING THE BIBLE

CALVIN T. RYAN

It doesn't follow that a man who knows all the curious things about the Bible really possesses the Book in any spiritual sense. Nor should we conclude that because we have an encyclopedic mind for isolated facts and can answer the thousand and one questions about the Bible that we know it in any spiritual sense. It still remains true that the Devil can cite Scripture to his own purpose.

It does follow, however, that if one gets interested in the many curious things in the Bible, and hears the answers to the thousand and one questions which can be asked about it, that such a one is a long way toward a serious and spiritual study of this interesting Book.

Since those things follow, we might well capitalize the current interest in isolated as well obvious facts when asked on a Quiz Program. From experiences in college classes, I have discovered that such procedures bring about a familiarity with the Bible. Persons are not always "at home" in handling the Bible. They do not know where to look for books, or chapters, or verses. They become self-conscious and make more than necessary blunders.

For instance, one can select the major references which have to do with Family-Life Education. Let us say we want to study what the Bible has to say about Home. The Home suggests marriage and marriage relations. Naturally it suggests children. We can begin with Genesis 2:21-25, and then turn to Matthew 19:3-6 and discover that marriage is a divine institution. Genesis 29:20 emphasizes that marriage should be founded on love. Just now it might be interesting to read Deuteronomy 20:7 and 24:5. We might speculate whether some of the young men of that time delayed their military service by getting married.

We can find references concerning the duty of the husband and of the wife. The Bible describes the good wife and emphasizes her blessedness. It doesn't ignore the bad one, nor withhold her sinfulness.

As for the children, we find that the Bible is still a very excellent book on how to get along with our children, as well as how to have them

get along with us parents. I Samuel 2:18-21 and Genesis 27:5-17 are case records of what modern psychologists are telling us about the influence of the mother upon her children.

If such a study as the foregoing is more suited to the pastor's class in Family Relations than it is to the party Dr. Quiz Program, let us try some of the modern objective tests. Suppose it is recognizing characters in the Bible:

Draw a line under the one character to which each statement refers:

1. She refused to leave her mother-in-law.
Elizabeth, Ruth, Rebekah, Leah.
2. He owned a vineyard which he refused to sell.
Isaac, Naboth, Nehemiah, Adam.
3. He was ready to sacrifice his son when a voice called unto him.
Abraham, Abel, Jeremiah, Ham.
4. She asked her husband, the king, for her own life, and the lives of her people.
Deborah, Eve, Esther, Ruth.
5. He was told to work seven years for the girl he wanted to marry.
Cush, Jacob, Jonah, Isaac.

To answer such tests one must know more than it might at first seem necessary. It may be that the person taking the test knows right off the answer. "Why, it is Jacob." But perhaps he doesn't know right off. Then he can run through his mind something of the other names mentioned. Assuming, of course, that he knows his Old Testament. He places them chronologically. He determines the answer by a process of elimination.

Let us try a slightly different test. Let us take one that requires knowledge of events and names.

Draw a line under the one word that makes the sentence true:

1. The children of Israel were led by Moses out of
Babylonia, Egypt, Assyria, Macedonia.
2. The Ten Commandments were delivered on
Mt. Ararat, Mt. Gilboa, Mt. Sinai, Mt. Horeb.
3. The tree of knowledge of good and evil was
in the Garden of Eden, in the land of Moriah,
on Mt. Sinai, at Bethel.
4. The children of Israel were led across the Red Sea
by
Joshua, Caleb, Moses, Aaron.
5. The last book in the Bible is
Song of Solomon, Hebrews, Revelations, Isaiah.

Should you have a group of men and women who really pride themselves on knowing "their Bibles", it is fun to check on their knowledge of the difference between the Catholic and the Protestant Bibles. Bible students very soon ask "Which Bible?" when the conversation turns toward the Holy Word. In the town in which I live there are ten or twelve denominations, using seven different

bles. The Protestant accustomed to quoting the Twenty-Third Psalm may be amazed when he looks for the same favorite in the Douay Bible.

It does not seem to me too much to expect of a church-going Christian that he should know certain general facts about the Bible. Here as elsewhere, knowledge is of two kinds: one either knows it, or knows where to find it. Knowing where to find things in the Bible comes only from much handling of the Bible. He who is unfamiliar with the Bible displays an embarrassing ignorance whenever he is given a Bible and told to find a certain book, passage, or character. I have had college students in my classes, apparently from Christian homes, who did not know whether the Ten Commandments were in the Old or New Testament.

What is more, it distresses one to discover their unfamiliarity with Biblical books and characters. This question was included in a true-false test:

"Mother Goose is a character in the Old Testament." And this one:

"The Cheshire Cat is mentioned in the Old Testament."

"Yes, some students checked both statements as true!"

Leaving the college students, we can ask adults where is the original statement about the white of an egg not having any taste, and we shall have many tell us Franklin's *Poor Richard's Almanac* as tell us in *Job*. Likewise we shall have some adults tell us that God said, "...all that a man hath will he give for his life."

I once heard a Dean of Men in a denominational school give a chapel talk the gist of which was a plea not to read into the Bible what we think "ought to be there." The point was well taken, for we do find that certain popular expressions are misquoted, taken out of their setting, and made to mean what they do not mean in the Bible. As a recent writer has said, there is danger in modernizing Jesus.

It is futile to deny that it is better to be filled with holiness than with scholarship. Knowledge about the Bible is one thing; wisdom enough to use it is something else. Nowhere is it more true than with the Bible, that a little learning is a dangerous thing. But the big must come from the little. No Bible student, or scholar, ever sprang from his mother's womb full grown. Here lies a lifetime job, and at the end, we can only pass on what new we have discovered.

Making the Bible a household word will not cheapen the Book. It has already suffered too long from neglect, and part of that neglect is attributable to a one-time notion that the Book should be kept on the parlor stand—untouched and undusted. I believe whole-heartedly in the marvelous power of the Book, but I do not believe it will get into men's lives until they read it for themselves. No one expects Shakespeare to influence his life by merely having a collection of his plays in the library. The *nouveaux riches* may telephone their dealer to send them up a new rug to match their books. But getting the rug will not prevent their remaining parvenus.

FUNERALS

MELVIN C. SMITH

A frank, personal discussion of Funeral Services, by a pastor who has conducted more than 500 such services in 19 years of pastoral privileges, covering burials of sincere and seasoned Christians to suicides and criminals.

DURING the nineteen years of my ministry I have officiated at nearly five hundred funerals. I consider this to be one of the most important phases of my work. At a funeral I meet new people, some of whom are certain to get interested in the church through my contact with them. Their hearts are receptive to the Gospel message.

I have no patience with the pastor who is hesitant to accept funerals of those who are not members of his congregation. His eyes are blinded to an unusual opportunity.

Many of the services at which I have officiated have been funerals of total strangers. Local undertakers send the bereaved family to me because they know I welcome them. Many others come because I have buried their friends.

When they come to me it means that they have chosen me to be their pastor in one of the great events of their lives. It is a challenge to do my best. I must get acquainted with them. I must learn about the deceased. I must bring them comfort. I must present the Gospel in such a way that some of them, at least, will become active Christians.

In conversation with the relatives prior to the service, learn everything possible about the deceased. Was he a Christian? Did he have

a favorite Bible verse? If so, use it as the text of the funeral sermon. The service will mean more to his loved ones if this is done. Was there a hymn which he especially liked? If there was, read it at the service, and explain that he cherished it because it was an expression of his faith.

If the deceased was not a Christian, it is well to say very little about him in the funeral sermon. I have heard pastors criticize the one who is dead because he did not embrace the teachings of the Gospel. This accomplishes nothing, for the man cannot rectify his mistake. It only deepens the wound that sorrow has caused in the hearts of his loved ones.

At the same time the pastor must be careful to present the Gospel message rightly. Do not suggest that the deceased is walking the golden streets if he has paid no attention to Christ in his earthly life. Explain to those who are sorrowing that they can receive the divine comfort which they so sorely need if they will look to the Prince of Peace.

If you are asked to get a singer, secure one who speaks his words distinctly. It is the message of the song that brings comfort, rather than the melody.

If you can honestly do it, commend the one who has been taken. Call attention to his regularity at church, to his habit of daily Bible reading, and similar things. People are imita-

tors. Your hearers are going to leave saying "I'm going to be a better Christian so the pastor can say that about me when I die."

Avoid hackneyed phrases. This is hard work. Every pastor has his pet expressions. He uses them so many times that they become meaningless. It's often heart-breaking to him to have to desert them, and put the thought into new words. If he doesn't do it he will find himself in a rut.

It's not a bad plan to write out the funeral sermon. The pastor who does this will put more thought on it. After all, the word which he speaks will long linger in the memory of those who are bowed with sorrow. They should be chosen carefully.

The funeral service doesn't conclude the pastor's opportunity to be of service to the bereaved. The ministry of comfort is perhaps even more needed after the body of the loved one has been laid away. There is the lonely house, the footsteps which are heard no more, the voice which is gone. The pastor's call means much after the service. I have buried some who have committed murder and then turned the gun upon themselves, a girl who was living a life of shame, a young man who was shot down by the police, and men and women who have died drunkards and dope fiends. Always there is someone who is lonely because they have gone, someone who needs the comfort of a pastor.

A SANCTUARY

CARROLL E. FAIRBANKS

HAS the communion table in your church ever been used at a downtown rummage sale? The one in the Moscow, Idaho, Christian Church until 1935 had been used and misused until one day it literally fell apart.

Shortly after beginning my ministry here, I invited one of the deacons to help me rearrange the pulpit furniture. We decided to lift the communion table from the floor level to the rostrum and as we did so the table fell apart. Then I learned that the table had been taken downtown for rummage sales and bazaars or moved over the building for various meetings until it gave way under such abuse. This communion table furnished the impetus for the remodeling of our auditorium.

The church building was erected in 1920, planned as a two-unit building. The educa-

tional plant was built first, and completed with a debt. The sanctuary, which in the plans is of Gothic design, is beautiful, but has never been built. The educational unit has three floors, and to care for the preaching services, the second floor was converted into an auditorium.

The arrangement of the auditorium was odd. Seating capacity was the main objective. The seats were opera-type chairs, and were arranged in four uneven banks. The seats were set at an angle from the platform with aisle space all the way around the room, as well as center front to back and center side to side. The room itself had a hallway and stairs out of the right center, which afforded almost a front entrance. The late-comers came in facing the congregation.

The rostrum was so arranged that it was impossible to create a worship center. The choir

First Christian Church,
Moscow, Idaho.

dominated the platform. The baptistry was in the platform center, and at an angle which did not match the seats. The pulpit stood at the side. The front of the auditorium was panelled with beaverboard and the panels were of various size.

In 1939, one year before the church was to celebrate its golden anniversary, the men of the congregation through volunteer labor began the task of remodeling the auditorium into a sanctuary. It had been discovered that the front of the room back of this panelled partition was curved from ceiling to side wall, and would lend itself nicely to the new planned design.

The work began. The men came at night, nights each week for 6 weeks. The pastor whose hobby is wood-working labored during the day and directed activities at night. Seats had to be taken apart and fitted into straight rows of 6 and 8. The matching proved to be a big task for the seats were of 4 different sizes.

The new arrangement, however, has only 30 less seats than the old and is adequate for our attendance.

Plumbing for the baptistry had to be changed. A partition had to be run the full length of one side of the room, in order to create another room, and to make possible a rear entrance to the sanctuary. The newly created room is called the "Fellowship Room," and is used for visiting after services.

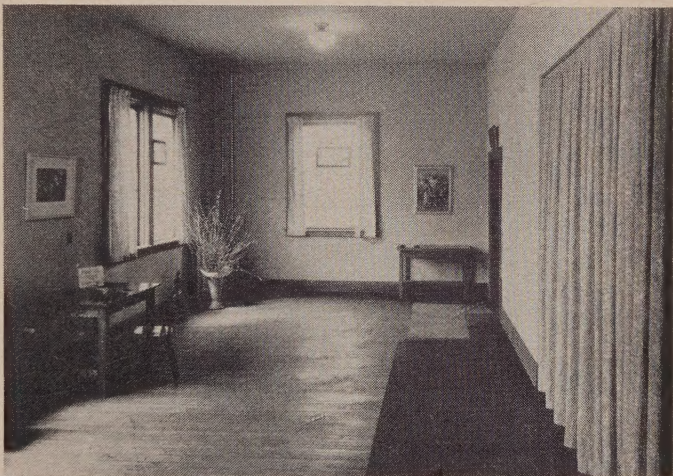
The Fellowship Room also serves as an overflow for increased attendance, there being left a ten-foot opening closed off with draperies. The draperies can be folded back allowing over 50 people to see and hear the service.

The budget was very limited, in fact the amount raised to do this work was sixty dollars! To save plastering the partition, wall board was used, and was painted with plastez, which cannot be distinguished from plaster, and the cost is negligible. A man who had formerly been a plumber gave his time to the

Many pastors would like to make changes in church buildings but hesitate because it is assumed the cost of remodeling will be too great. This brief article tells how one pastor and the Church created a sanctuary at a total cost of about \$65.00.

FELLOWSHIP ROOM

Made possible by walling-off portion of former Auditorium. Draperies can be folded back from 10 foot opening to serve for overflow audience.



PRAYER ROOM

The charming and restful sanctuary shown on the cover is a re-claimed storeroom, made possible through the leadership of the pastor, Carroll E. Fairbanks.

Note the lines gravitating toward the focal point of all Christian hope. The severely simple appointments invite prayer.



AUDITORIUM

With newly-arranged seating is ample for usual attendance.

resetting of the baptistry and connecting plumbing. Others worked at carpentry, painting, and laying of carpets until the job was done. The total cost was \$62.50, and the extra money was easily raised after the first worship service was held in the new Sanctuary.

A new communion table, pulpit, and rostrum railing were built to match the previous design and were stained silver gray to match the woodwork and furniture. The Communion Table was made to be the worship center of the Sanctuary, and was emphasized by a large blue velour drapery at back. Centered in this drapery is a white Cross. The windows were draped with damask material which blended with the wall finish. The old odd-shaped auditorium was transformed into a lovely sanctuary.

Plans for the remodeling were drawn by a local woman, not a member of the Church, but who graduated from the University of Idaho in Architecture. The draperies were chosen and designed by the pastor's wife whose hobby is interior decorating. The women of the Church assisted in making the draperies, and in cleaning, so the project became a work of the whole congregation.

Two other features completed the plans. A room just off the pulpit, through which the minister must pass going to the service, had been a storeroom. This room was *reclaimed, redecorated*, and made into a beautiful "Prayer Room." (See cover of this issue.) A worship center was created, using Hofmann's "Christ in Gethsemane," a kneeling bench and a Bible stand. The room is amber lighted with two tall electric candles. This room is used for small weddings, private devotions, and provides a prayer setting for the minister before he enters his pulpit.

The second feature was the installation of a regulation reed organ with an electric blower. The blower was created from a vacuum cleaner, with the fan fitted into a wood case to cut down the wind resistance. The blower is so quiet that it can hardly be heard when the organ is not being played, and, of course, cannot be heard when it is being played. The reed organ music provides a worshipful atmosphere for the Services.

Our Sanctuary meets two needs. First, in this university town it provides our small Church with an attractive worship room, with appeal to college students as well as adult membership. More important, probably, it has put into the language of our people as a whole the use of the word "Sanctuary," where *reverence* is suggested by architecture and atmosphere, for the Lord's table and for His house. The

small Church can be worshipful and can have a dignified, reverent order of service, if the people have a mind to worship and work.

The Pastor says—

"This project of remodeling our Church interior was one of the happiest experience of my ministry, and if it will be of help to others, the congregation joins me in saying 'more power to you!'"

"One of the ideas developed in our plan was the blower for our reed organ. We have had requests for the idea, but we have not prepared plans in detail. If you feel that the blower idea might have some appeal to *Expositor* readers, we can prepare the plans for \$1.00 each.

Getting Acquainted

KENDIG BRUBAKER CULLY, PH.D.

WHEN a minister enters a new parish he is invariably faced with the proverbial "sea of faces." One by one the good shepherd learns the names of his flock, and something of what lies beyond the names. At best this is a long and arduous process. There is no shortcut to a genuine acquaintance with one's people.

However, any technique which will facilitate the initial acquaintance is all to the good. It will not take the place of pastoral visitation in the home, nor of other efforts to familiarize oneself with one's people. Yet the sooner one finds his way about in the "sea," the sooner one will be able to do his real work.

In the Melrose Highlands Congregational Church there are approximately eight hundred active members, representing about three hundred families. In addition, of course, there are hundreds of non-member parishioner families. At the beginning of my pastorate, Mrs. Cully and I saw the need to find immediately some personalizing method whereby to get to know our people. After some months of casual meeting with them, we began to realize that a great many of them never came to Church services or gatherings at all. So-called "active" members were not guiltless on this score. Our first responsibility seemed to get to know our members.

We thought of an experiment. Why not invite each member personally (plus his hus-

Melrose Highlands Congregational Church,
Melrose, Massachusetts.

and or wife, whether or not the spouse was a member) to some small gathering during which we would have an opportunity to converse informally. This would have the double advantage, we thought, of confronting each member with a personal invitation in which people might be as much themselves as possible.

Dinner seemed out of the question, in view of the extensive preparations required for so elaborate an occasion as a full meal. But why should we not invite our people to have dessert with us, at eight, in the Church parlors? But to eat something sweet did not warrant asking people to come out for a full evening. We recalled that in Hartford Seminary Foundation, President and Mrs. Barstow, while we were students there, were accustomed to invite groups of students to their gracious home for discussion of current events. Each student was asked to report on something which had caught his attention in the recent news. That was our clue. We would invite people for dessert and current events."

The following letter was sent to each person or couple concerned:

Dear Mr. and Mrs. :
Could you come to the Church parlors on at 8 p.m.
for "dessert and current events?" Mrs. Cully
and I are inviting a small group of Church
members in order to get better acquainted.
We are asking each one to find in the daily
newspapers one event which he thinks will be
of value to the world twenty-five or one hundred
years from now, excepting the war headlines.
If this date is inconvenient, would you be free
on
or
at the same hour? We shall hope to hear from
you soon.

Sincerely,

Important elements in the invitation should be noted. The "small group" is stressed, since many would hesitate to say anything in a large group. Three alternate dates are offered everyone, in order to achieve his acceptance for at least one of four evenings.

The response was gratifying from the first. Many persons could not come because of legitimate reasons; some were not even inclined to reply to the invitation, making a follow-up telephone call necessary. On the whole, however, the one-third of the membership who attended during the series seemed eager to respond to this novel invitation.

Apart from getting to know our people individually, these evenings brought together people in the parish who had never met one another before. In some cases individuals responded who had not attended anything at the church for years. We had originally designat-

ed several evenings particularly for young people, but as it happened so many of the adults had to put their dates ahead that these evenings were mixed adults and young people. They enjoyed one another's company!

The discussions proved to be interesting. A wide range of matters was presented—the new sulphur drugs, cooperatives, inter-Church cooperation, the political scene, scientific advances, the Delaware Conference on a just and durable peace, etc., etc. It was interesting to observe how Christian thinking emerged as evening after evening the various groups looked at secular subjects. Everyone commented that it was hard to find anything in the headlines excepting war concerns, but they were glad to have that limitation, since they had to seek farther. It takes imagination and deep thought to look at today's happenings in terms of what will be of value to the world a century or even a quarter century hence!

The minister and his wife enjoyed it. So did the people. It was a worthwhile venture in getting acquainted.

Magazines For The Blind

Would you like to render a service to a blind person? It need cost you nothing but a little effort. Should you know of a man or woman, boy or girl, in your church or community, who is sightless and can read Braille (by fingering), send the name and address to the John Milton Society, 156 Fifth Avenue, New York City.

The John Milton Society, of which Helen Keller is president, is the only inter-denominational publisher of magazines and books for the blind. It was organized by a joint committee of the International Council of Religious Education and the Home Missions Council of North America, which names two-thirds of its directors. "John Milton Magazine," published monthly for adults, contains well-selected material of religious character, with brief comments on the Uniform Sunday School lessons. "Discovery," for children, also carries Sunday school lesson comments besides its variety of reading matter.

These magazines are sent to worthy blind people without charge to the recipient. The funds for maintaining this service are derived mainly from church organizations and individuals, the Society having no endowment, and the number of blind persons served depends on the receipts. The Society will be glad to send to any Sunday school or individual a card showing "God is love" in the Braille lettering used by the blind.

The Editor's Columns



The Porcelain of Human Clay

DEEP down in unsounded depths of the human soul lies a share of divinity which rises to the surface on occasion and makes one proud to be called a man.

Such an occasion came to Curtiss with the disastrous crash of a Curtiss-made P-40 and through the pain and anguish, through the flames and fumes, out of the wreckage wrought, rose the finer phase of Curtiss employe man-mood and womanhood, and took charge.

Gone were distinctions of class and color and clan and creed. The sweeper saved his boss. The foreman salvaged his apprentice. The colored boy rushed to the aid of the white. One union member walked in fire to save the member of another. The company executive stood ankle-deep at a nozzle held also by the toil-worn hands of a laborer. The Catholic carried the Protestant to First Aid. The newcomer worked with the old-timer. The immigrant carried out the native.

The manhood and womanhood of Curtiss moved in one direction. Differences, dialects, denominations mattered none. Employe personnel grouped automatically into those needing help and those giving help. Freed from trivial jealousies, prejudices, passions and partisan inclination which so often color man's normal activities; washed clean of the dirt and filth and soil which accumulate as we walk the daily ways of life, that which was left to do the job that had to be done was clean and inspiring altogether.

Out of the wreckage rose the specter of death, but out of that same wreckage rose inherent manhood and womanhood, inherent bravery, inherent unselfishness, inherent concern for fellowmen, a picture not seen often enough these days.

Now we are back upon the main-travelled road of life down which moves the heavy traffic of humanity. The grime and dust of the way begins to gather, to soil. Color will again bar the way, dialect will classify, authority will direct the boss, creed will divide instead of unite, class will clash with class, passion will motivate movements. We will be mere men again.

But don't fool yourself. The undug diamond still to be hewn from the deep grasp of Africa. Kimberly is no whit less a diamond than the flashing masterpiece of the lapidary's skill lying on display in the window of Tiffany.

Given occasion the honest gem of Curtiss manhood and womanhood will again rise to noble heights and again be completely unaware that it has shed its dross and shamed the surface for out of such stuff have been made the men and women of Curtiss who fight on the Curtiss-Wright home front by day and by night through catastrophe and through calm.

The hero is not common stuff nor can common stuff be the hero.

We have looked upon what the poet Byron called "the precious porcelain of human clay."

Restful Green

FROM the twelfth story window of a great hotel in the center of a city of three quarters of a million people, I look down upon the streets and buildings spread out below. On the sides of the dark brown walls are vivid colored words advertising the excellencies of biscuits, beer, boots, and banks. Smoke has settled on roofs, and discolored bricks and stones and the layers placed there winter after winter have weaned from the structures all of its original attractiveness, if any. Avenues along which trolleys creep like little bugs cross and recross the city, making gay spots along colorless thoroughfares. The only restful spots are patches of green, here and there, and yonder, open spaces where grass grows, and where trees dare to be beautifully verdant in their dreary grey settings. In the center of each of these restful bits of green rises a spire of a Christian church, and the grass and the trees are around about that church. From the vantage point of the high hotel window, this is the most refreshing portion of the entire view.

And I think that the Christian religion is meant to be like that in the life of a city, and in the lives of all men who take the message of Jesus Christ seriously, and it is that—a restful, refreshing green—to that city or nation or individual which makes the Christian faith the chief end of life.

The bits of green in the panorama of a city in oases in a desert. The Message of Christ in the oasis in the great desert of earth, and the Message of the Lord is as refreshing to the heart of a disciple as is the oasis in the heart of the Sahara to the sand-whipped eye of the begrimed traveller. But the rest the Church gives in its cessation from toil, but just a moment for meditation, for orientation, and then back to the task with more strength, more acumen, more consecration, more understanding.

As the restful green calls weary folks from the rush of the trivial, so the Church of God calls men from the rush and the bondage of mere things, for one Greater than all said to those who followed Him, "Come ye apart and rest awhile."—*Charles Haddon Nabers.*

Cleopatra's Needle

THE obelisk that stands in Central Park, New York, in the rear of the Metropolitan Museum is called "Cleopatra's Needle," but it is not a needle—it is a monument of victory; and it is as far removed from the time of Cleopatra on the other end of the chronological table as we are on this end of it; and that ill-fated Queen would have found the inscriptions chiselled on this granite shaft as mysterious as we find them. This was no more her language than is ours.

It used to stand in Heliopolis in Lower Egypt, City of the Sun. It was there when Joseph was a student in the university. The dark-eyed Egyptian who became the wife of the Hebrew was the daughter of a priest in the temple before which this shaft caught the first gleam of the morning sun as it rose from the direction of the Red Sea. It saw the rise of dynasty, and the falling down of the same. It saw the Egyptian armies return in triumph, and also in defeat. It saw the death of the god worshipped in its temple, and the rise and fall of the gods of Greece and of Rome. It saw the Cross reared in its plain, and the cross succeeded by a Crescent. It was given by Ismail Pasha to the people of New York, and it crossed the Mediterranean and the Adriatic, and stands as the most impressive souvenir of the first civilized nation on the shores of the western hemisphere. It lived to see Christian missionaries of this land in its adoption working to lift again the cross in the valley of the Nile, and to witness the marching of soldiers and the rumbling of great steel tanks from America in the land where it was carved. Around it today New York nurses wheel baby carriages, lads feed pigeons, and uniformed soldiers and sailors make love in a hurry to the lassies hanging on their arms.

If it could speak—and unfold before us the scenes of history which it has witnessed, the tale

would be long in telling. When I look at those chiselled sides, I recall the words which Alfred Tennyson puts upon the lips of Ulysses, a Greek born more than a thousand years after this obelisk was first raised, "I am a part of all that I have met." Yes, and it brings to mind a saying from a greater than any man, "No man liveth unto himself, and no man dieth unto himself." We are all bound up in one bundle of life. "The field is the world." And "Christ for every man" we sing! We owe a debt to all those who have lived worthily and can repay it by living worthily for God and for our fellows.

This obelisk has seen hundreds of generations rise, play their part on the world stage, and fade into the wings, but *it* remains. Our time is short, so we must get busy! "The king's business requireth haste!"—*Charles Haddon Nabers.*

Fascist Plot

IS it utterly impossible for us to see that the Fascists in America desire to destroy Christianity which teaches that every person is sacred; that each is created for God, not for the State; that people are important even when they are not what the State may consider economically profitable? Can't we now understand that the Fascist system—built in its entirety on force, on the denial of Christianity's estimate of man; on the renunciation of Christian justice and the Christian doctrines of the sovereignty of God—aims primarily and relentlessly at uprooting Christianity which disputes the way inch by inch with Fascism everywhere in the world?

If we can't understand that, at least we can take the word of one who has lived to discover this alarming fact for himself. He is Cardinal Faulhaber, the Archbishop of Munich, who has lived in Germany all during the Nazi regime. He *has seen* Nazism at work. He knows it not from a book, but from his experience in battle, knows that Nazism is not only the persecutor of Jews, but the enemy of all religion which affirms the sovereignty of God. "It is a question of life or death for Christianity," he has said recently, "for in its blind rage against religion, the Nazi 'faith' does not or cannot distinguish between Protestantism and Catholicism."

Would that he had realized all this before 1933—and spoken then when there was yet time! Because if he had he might have warned Christians that hatred of the Jews, in which they were urged to share, was intended as the instrument by which Christianity itself would be attacked. Would that we might realize it even now—when there is yet time to drive it out of American life!—*William C. Kernan.*

THE CHURCH

AT WORK



A man may differ from us in Method of work, or the interpretation of Principle, yet do us a service by merely expressing himself, if such expression causes one to think, express oneself, and ACT.

A Youth Church

JAMES KING

ONE of the most pressing problems confronting the modern church is that of retaining its youth between the ages of eighteen and twenty-five.

Many ways of keeping them actively interested in the church have been tried. Sometimes a strong social program, centering around a Sunday school class or a club, has been put into effect. Sometimes the church has tried to organize them with a view to social service, in groups similar to business men's service clubs. Sometimes they have been retained as leaders of boys' clubs, Boy Scouts, or Girl Scouts. These methods are usually productive of much good and should not be unduly minimized, but a parson almost always questions whether or not they really lead to a sustained interest in the church and to a maturing of the religious life. For the most part they are temporary expedients with the emphasis on the here and now. If they fail, it is usually due to the fact that an important psychological principle has been ignored, namely, that sustained and vital interest feeds on a future objective and the possibility of realizing a hope.

The First Congregational Church in Lowell, Mass., sought to solve its problem by means of a Youth Church. The foundation for such a plan was laid by the Rev. Percy Thomas, then pastor of the church, and Mrs. Harry Kershaw, a worker with the young people. The present writer came to the pastorate of the church with many years of experience in working with college students and in observing church youth

First Congregational Church,
Lowell, Mass.

groups. He was delighted to find a workable plan already in evidence, and saw the necessity of bringing the young people more vitally into the corporate life of the church.

The structure is similar to that of the church itself. The young people have their own moderator, clerk, treasurer, board of trustees, deacons, committees, and cabinet. An adult counselor, chosen by the youth, meets with the cabinet at its regular monthly sessions, though he acts only in an advisory capacity. The minister also sits with the cabinet as an adviser. Frequently joint meetings of the cabinets, boards of trustees, and boards of deacons are held. This gives the young people insight with reference to the working of the larger church and the handling of its problems and it fosters mutual understanding between the two groups. The young people are stimulated to take a more active interest in church affairs and receive valuable training for the future leadership of the church.

The program is in many ways similar to that of the larger church, each committee of the Youth Church functioning along the lines of the corresponding committee in the Senior Church.

When the Youth Church came into being, it was asked the cabinet of the Senior Church for the full responsibility for the evening service during the winter months.

The two boards of deacons worked out the plans for the services. The two committees of music discussed their share in the service, selecting appropriate anthems and hymns. The first Sunday in October the sacrament of the Lord's Supper was observed. The minister preached the sermon and administered the sacrament, but the junior deaconesses made the preparation and the junior deacons did the serving. Many adults showed their interest by their presence. On the second Sunday the Youth Church acted as host for a union service.

and preaching mission with other churches in the city. The third Sunday they conducted, in place of the sermon, a jury panel on "The Place of This Church in the City of Lowell." The dignity with which this discussion was carried through would do credit to any adult and experienced organization. Other panels on the place of the local church in the wider fellowship and the attitude of the church toward social and economic problems have been planned for future Sunday evenings. On the fourth Sunday in October they assumed the responsibility for the baccalaureate service of the graduating class of nurses from our General Hospital, the minister being the preacher. On the fifth Sunday the sermon was preached by the minister's assistant, Mr. Archibald McMillan, a student at Harvard Divinity School. Following the service a social and discussion hour is held during which the sermon, the subject of the address, or the panel discussion comes in for questioning.

Evidence of the inter-functioning of the two churches is noted in the cooperation of the social service committees in caring for the needy of the parish. They pool interests during the entire year. Sometimes it is providing rent, food, and fuel for a given period; arranging for and taking care of the hospitalization of those in need of treatment and care; securing work for unemployed. The committees make arrangements and paid expenses of the funeral of an aged person who was without relatives.

How well does the project work? Here are a few of the results attained thus far:

1. Increased interest in the work of the whole church, and of their own age group within the parish. The young people understand the older people better, and realize more fully what it means to run a large city church.

2. Growing interest in the wider fellowship of our churches which is the outcome of an educational program for the young people. The Youth Church sends its own delegates to summer conferences.

3. Several young people have taken positions in the church school leadership in the Pilgrim Fellowship.

4. Several have responded to the call of the Senior Church's nominating committee and are serving on its board of deacons, and several of its committees.

5. Young people are quick to express themselves on the subject, "that the Church cannot compete, and should not try to compete, with commercialized entertainments." That it can supply a wholesome social life, on a high level, worthy of the Church, is their conviction—a

conviction which they feel has been demonstrated.

What has been done in Lowell can be done in other churches with the modifications necessary to a local situation. Youth likes organization and it likes to feel that it has just as important a part to play as the adults. In having their own Church the young people see that they are not merely understudies, but a vital and independent unit, contributing to the life of the church.—*Extracts from "The Advance."*

Information For The Chaplain

The following news item from "Chaplain's News Letter" is worthy of the attention of any pastor. Families going into communities new and strange to them likely would be held to the Church, if the pastor from whose fold the family goes forth would send to the pastor in the new community information about the family in card form. Denominational lines may not always hold in this service, since there are not always Churches of all denominations convenient to the new address. Can we bring ourselves to send forward the information to a pastor in the community where the family has gone, regardless of Denominational affiliation?

Chaplain W. R. Rings is using a 5" x 8" card to secure the name and grade, serial number, marital status, date of birth, and birthplace, home address, next of kin, relation, and address, education, church membership or preference, and special talents of his men. At the bottom are these words, "Do not hesitate to list talents useful in religious activities. All information given is confidential and for Chaplain's use only."

Because of the rapid turnover of men, he is now sending these cards to the chaplain of the unit to which they are transferred. Such a procedure is of great help and should be generally practiced by chaplains who use a similar system.

Money Equals Me

"Money is not filthy lucre. It is not the devil's coin. It is stored up human power. It is so much of myself which I set at work in China, India, New York, or Colorado."—*H. F. Rall.*

It is more than a shame that Christian people, as a rule, give so small a portion of their income to the Lord's work. Many fight the tithe as being legalistic, but if all Christians gave the tithe, all Christian organizations and educational institutions would be out of debt and could multiply many times their usefulness and service. The time to begin to tithe is when you are poor, because certainly you will not be-

gin after you become rich.—*The Epiphany Call, Milwaukee.*

First Aid Instruction

First Aid instruction is needed in all parts of our country, not alone as a by-product of the world war, but countless emergencies in everyday American life would end less tragically if competent First Aid were available. However, the exigencies of War upon civilians has emphasized the need for instruction. This is available through your chapter of the American Red Cross.

Anyone interested in dispelling ideas contrary to the continually expressed need for training should read the excerpts on

TRAINED First Aid

in Reader's Digest, March, 1942, pages 73-77, from an article on "First Aid Training" in Better Homes & Gardens, Des Moines, Iowa.

Visual Aids In Christian Teaching

"The Religious Projector" is published at Richmond, Illinois, for your use in making the best use of available visual aid equipment, either slides and projector, or motion pictures. The leaflet is issued quarterly, is 25¢ a copy, and will provide you with suggestions that may spell the difference between haphazard use of your equipment, and a well-organized program of services, built around a central worship theme. Many of us do not realize as yet the basic change in American community life, brought about by rationing of tires, gas, and other items. The Church will find an unprecedented opportunity for leadership in this seeming restriction upon community and family life. Are we ready to accept this challenge? There are many sources from which you can secure information on VISUAL AIDS. If you do not have the addresses, *The Expositor* can send you a list, if you will inclose a stamped, addressed envelope with your request. We cannot answer postal card requests.

A Call To Service

A booklet of 36 pages with the above title is available by addressing Christian Commission for Camp and Defense Communities, 297 Fourth Ave., New York City. There is no price given on this pamphlet, but others listed in the Bibliography are 10¢ each. This book will be of use in any community in this country. Detailed suggestions for approaching and assimilating strangers are worth the price of the book. It contains complete instructions on "Calling" on Church prospects in dramatized form, and this program would be of inestimable value in any parish, to both young and old.

How many of us know how to go about or-

ganizing volunteer work so it functions? A two page detailed outline of instructions in this booklet will arm you with confidence in approaching your "volunteer worker" group.

The list of *Resource Agencies* in the back of this booklet will prove a constant source for helpful suggestions to any pastor anywhere in this country, or in any of our camps.

We cannot commend too highly the booklet "Call to Service" for the pastor's "How to do it" kit.

God Lives In Homes

Lulu Snyder Hamilton gathered together some 20 brief meditations for Mothers, and 27 Prayers of the modern Family, and there are available in book form, paper covered, 64 pages, from The Bethany Press, St. Louis, Mo.

The meditations and prayers cover every need and phase of a Mother's life, and you will turn to this book often to guide your thoughts and prayers, if you secure it. There is no price given, but your bookdealer will gladly secure the necessary information for you.

Bill-Boards Announcing The Lord's Work

Can we make the *Church* the dominant factor in the life of American communities?

Large billboards advertising the city church services have been placed on the highways leading into Wisconsin Dells. This was the outcome of a meeting of pastors of all the local churches, called by Pastor Shannon of Bethany Lutheran church, at which it was decided to petition the city for the erection of the billboards.

A Chaplain's Prayer

Dear Lord, today I saw a train load of boys leaving their camps, and the west, for home. They were so jubilant and excited, now that the time had come. 'Twas home, with past memories, toward which they travelled. And I laughed with them until I'd turned away and thought awhile. They're leaving us, kind Father, not Thee, but me, and those of us who have had them lent to us for awhile. How much will they remember? How different will they be because we have worked with them these short months?

O God, may we, You and I, for the love we have for those who still remain, build into them a fabric of true color, and long wearing as 'twere; not patchwork of old pieces, but NEW cloth, that as they go they may be more fully fitted to fare forth on their journey into life. They are more stalwart, thicker set, and stronger of muscle, grown in knowledge and in stature. May they also have grown in spirit and in understanding equal to their tasks.

I pray for these and those, O Father God, tonight. Amen.

—*"The Review," May 15, 1942, published by the Vancouver Barracks CCC District.*

Prayer: "Study to be Quiet"

Thes. 4:11—"Study to be quiet."

God has always seemed to have trouble in getting men to listen. "Oh that my people would harken unto me." He says. And again: "Be still and know that I am God."

We need the rest of the body and mind that we found nowhere else but in the House of God. Paul admonished the Thessalonians to "Study to be quiet," and the oft-repeated injunction of the Master was, "Peace, be still." What advice could better be suited to our mad, rushing age than the Lord's admonition to his disciples: "Come ye yourselves apart—and rest awhile."

Spiritual-Financial Program

The Spiritual-Financial Program of the Church Service Bureau has been used in churches of all denominations in the United States and Canada; and in all of these it has brought greater loyalty, deeper interest and a more wholesome morale in the congregations; spiritual fires were set aflame, passion for souls kindled, zealous activity inspired and the usual barriers of reticence and faint-heartedness were overcome.

Giving, sharing, assuming a definite part of the work of the Church should always create and develop enthusiasm and this is the achievement of the Spiritual-Financial Program of the Church Service Bureau.

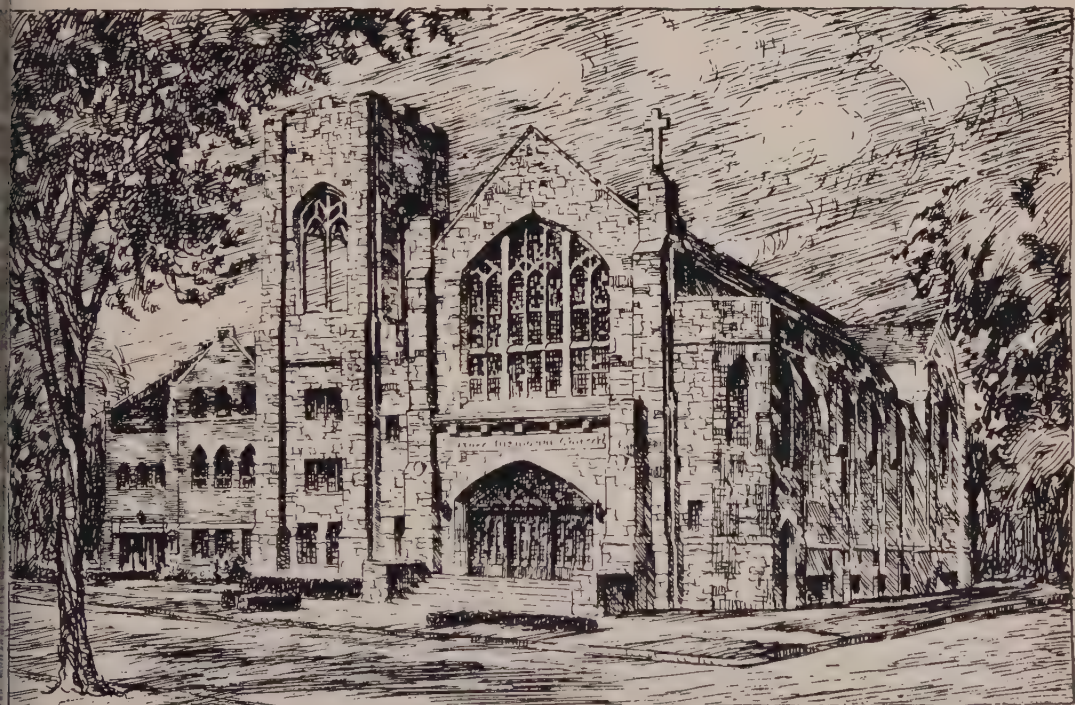
One pastor says: "There never could be a Building Fund Program conducted on a higher plane, not more successful in attaining results, touching all aspects of congregational life and especially in making possible a building program."

—*John E. Hummon, Dir.*

Beautiful Luther Memorial Church, Ravenswood, Chicago, shown here, was made possible through the leadership of Dr. John E. Hummon, pastor of Luther Memorial for eight years and now director of the Church Service Bureau. During his pastorate the budget of the Church grew from an annual \$3,500 to \$36,000.

The exterior of this building in Gothic design presents a direct appeal to the spiritual. The graceful stepping-off of abutments carries the eye upward in a most inspiring manner. The crowning Cross used as a balancing motif in the symmetrical design proudly proclaims the Christian emblem.

The south facade with broad, spacious entrance is most heart-warming, conceived to beckon all to divine worship.



Luther Memorial Ev Lutheran Church.

E.H. Olmstead

Unquenchable Faith

We have permission to reproduce the following letter from Lieutenant Henry G. Lee while on duty with Lieutenant General Jonathan M. Wainright.

February 12, 1942.

Dear Mother, Dad and Frances:—

This letter may never be delivered. It will go to Corregidor and there wait for transportation. Perhaps I'll be able to cable you before it arrives. "Quien Sabe?"

About the war I can say nothing. You back home know more about it than we do. All we see is our own little theatre of operations. All I can say is that we are getting enough to eat and that I am at present reasonably comfortable, moderately happy and disgustingly healthy.

Also, I am proud to be a part of the fight that is being made here and would not, even if it were possible, leave here until it is over and we have won, as we inevitably will. By "we" I mean my country in general. Bataan may fall, but the eventual outcome of the war is fore-ordained.

I have seen some horrible things happen and have had my share of narrow escapes, but I have also seen some very wonderful acts of courage, self-sacrifice and loyalty. At last I have found—that I have searched for all my life—a cause and a job in which I can lose myself completely and to which I can give every ounce of my strength and my mind.

And I have mentally and spiritually conquered my fear of death. Pure animal terror—(A protective emotion cannot be entirely subdued by the mentality but it can, and has been, controlled.)

My prayer each night is that God will send you, who are suffering so much more than I am, His strength and peace. During the first days of war I also prayed for personal protection from physical harm but now that I may be given strength to bear whatever I must bear and do so that those men under me will have every reasonable chance.

Life and my family have been very good to me—and have given me everything I have ever really wanted, and should anything happen to me here, it will not be like closing a book in the middle as it would have been had I been killed in the first few days of the war. For in the last two months I have done a lifetime of living and have been a part of one of the most unselfish, cooperative efforts that has ever been made by any group of individuals.

The purpose of this letter is to send you my love and my thanks for just being my family. It is written with no so-called premonitions.

Really, all in all my chances are pretty good. Much better than most of the line officers of my grade and age. For, as I told you many times in my letters before the war, my particular job—and it hasn't been changed—is about as safe a one as any soldier could have in wartime.

So with all my love to all three of you, I'll start this letter on its way.

"Keep 'em flying"—WEST! and as the government has announced, "No news is good news."

Your loving son and brother,

Henry

P. S. Dad was right. He always said that actually being in a war is not as bad as reading or hearing about one. "A man can do what he must do" is another apt phrase of his which I have never forgotten. — WAR DEPARTMENT, Office of the Chief of Chaplains, Washington.

Lieutenant Henry G. Lee

Expositor readers will find a snap-shot of the writer of the above letter on page 2, LIFE Magazine, August 17, 1942, and a letter from Frances Lee, South Pasadena, California.

Scapegoats in History

A pamphlet of 60 pages was issued this year by the Christian Institute for American Democracy, 415 Lexington Avenue, New York City, room 1103, entitled, "They Got the Blame." There is an introduction by Elmer Davis, calling attention to the insidious effects of propaganda, as used in this war, to overcome the will of peoples to struggle against the forces of evil let loose upon the world.

The pamphlet includes historical incidents, pointing to Scapegoats in History, as 1. Casting Out the Devil. 2. Religious Persecution. 3. The Black Man's Burden. 4. Are You a Mason? 5. The Jew as Scapegoat. 6. America. 7. Labor vs. Capital.

Several pages of suggestive discussion material and questions are found in the back of the pamphlet, and important reading and study references.

This pamphlet should make an excellent guide for discussion groups of young people, men, or women,—any group interested in arming their thinking against the constant stream of "educational propaganda" being let loose upon the world today. There is no price given, but inquiry at the above address will bring you information about the pamphlet, "They Got the Blame," and how you may secure it.

DRAMA

DARWIN XAVIER GASS

The Church Play and Its Production by Esther Willard Bates (Bakers; \$2.75) centers its attention upon the chancel play, which should be the chief interest of church drama groups. The volume is the result of several years' teaching of writing and producing chancel plays at Boston University School of Religion and Social Work. And while we are thinking of chancel plays, would it not be a mark of wisdom, when remodeling church interiors, to provide chancels spacious enough to accommodate more comfortably this type of production? Chapter headings are as follows: Writing Religious Drama (should be read whether you intend to write or not); Ritual and the Worship Service; Selecting the Play; Making the Director's Copy; The Producing Staff; Directing the Play; Acting; Illustrative Action; Dramatizing; Miming; The Chancel Picture; Music; Costume; Color and the Chancel as a setting; The Stained Glass Window in Scenery; The Parish House Setting; Chancel Lighting; Stage Properties; Make-Up in the Chancel. The illustrations are excellent. There is a well classified bibliography of plays.

Costuming the Biblical Play by Lucy Barton (Bakers; \$1.35) is described by Fred Eastman as "a godsend to directors and costumers of Biblical drama." We are inclined to agree with the author's thesis that "of the two principal parts of the stage picture, scenery and costume, costume is often the less successful." A neutral background can often be substituted for scenery, but just what would neutral costume be? I may be wrong, and I hope I am, but I have a suspicion that many church groups have a box of draped costumes which is brought out each time a Biblical play is given. A costume is found which fits the actor, and the audience has a fair idea of how the players will look, regardless of how they ought to look for their particular roles. Often the mental picture of how a particular character should be costumed is all too vague. This little volume, complete with illustrations, should go a long way in correcting such vagueness. The contents includes Materials, Dyeing and Decorating, Dressmaking, Symbolic Costumes, Color, Biblical Costume, Chaldean, Hebrew, Egyptian, Assyrian, Persian, Greek, Roman, Special Characters, Bibliography, and Table of Materials and Their Uses.

The plays of Dorothy Clarke Wilson are probably familiar to most church groups. In *Twelve Months of Drama for the Average Church* (Bakers; \$1.75), she brings together twelve plays, with suggested worship services, designed to take up the time of the usual Sunday evening service. The plays are dramatic, compelling, and sound in content. They can be staged easily, and require a minimum number of players. Ministers will be interested in reading these plays because of the manner in which they bring Biblical scenes to life—but better still, they should be, and can be, produced in the average church. Plays included are: The Far Country; The Lost Book; The Lost Crown; Release; The Centurian's Servant; A Good Soldier; The Lost People; That Home in Nazareth; The Lost Church; The Unlighted Cross; Brothers; A Good Shepherd.

Should make-up be used? There are, I suppose, arguments on both sides. It is certainly true that poor make-up is worse than no make-up. It is also true that good make-up provides an added reality to characters which otherwise would be absent. A natural face does not appear natural under light. The purpose of make-up is not only to make that face look natural, but to make it appear natural to the role played by the actor. We suggest: Use make-up for parish hall plays; use a minimum of make-up for chancel plays. If no one in the group is experienced, some capable person should make a study of the subject and do plenty of practicing before the night of the production.

Make-Up, Revised Edition by John F. Baird (Samuel French; \$1.50) is sufficiently concise and complete for most situations which will confront Church groups. The instructions are easy to follow, and drawings are provided throughout the text. Tables of the names and numbers of the products of three manufacturers, Factor, Stein, and Miner, are provided.

Simplified Make-Up by LeRoy Stahl (Northwestern Press; 75¢) covers the elements of the subject in an acceptable manner. The volume is usable, and contains sufficient illustrations to guide the amateur.

Amateur's Make-Up Chartbook by Arthur H. Schwerin (Eldridge Entertainment House; \$1.00) provides detailed charts for practically every type of character who would appear in plays given in the parish hall. Each chart contains general instructions, what to use, and a step by step routine for attaining the desired make-up. Each chart is illustrated. Loose-leaf binding.

Next month: reviews of Christmas plays.



GOD IS NEAR

CLARENCE E. MACARTNEY, D.D.

Isa. 55:6 . . . "While He Is Near."

ONE of the old Saxon kings set out with an army to put down a rebellion in a distant province of his kingdom. When the insurrection had been quelled and the army of the rebels defeated, the king placed a candle over the archway of his castle where he had his headquarters, and lighting the candle announced through a herald to all those who had been in rebellion against him that all who surrendered and took the oath of loyalty while the candle was burning would be spared. The king offered them his clemency and mercy, but the offer was limited to the life of that candle.

Every great offer of life and of time has its candle limitations. This is true of the offer of fortune and prosperity, or knowledge, or health, or affection. There is a limited period of time in which to make use of their offer and their opportunity. This is true most of all of the greatest offer ever made to man, the offer of Eternal Life through Jesus Christ His Son.

This is one of the great invitation chapters of the Bible. It rings with that favorite word of God, "Ho, everyone that thirsteth, come ye to the waters." This is a word which resounds in the Bible from the Book of Genesis to the Book of Revelation. When Noah had finished the ark God said to him, "Come into the ark." In the great parable of the Supper Jesus represents God as saying to men, "Come, for all things are ready." Christ Himself in unforgettable music said, "Come unto Me all ye that labor and are heavy laden." This word, Come, sounds through all the history and narrative and prophecy, and warning, and appeal, and judgment, and apocalypses of the Bible. It is the word that is written over the Gates of Heaven in letters of light to greet our pilgrim feet. And with this word, Come, the divine revelation comes to a conclusion, when John hears the voice of the angel using almost the very language of Isaiah, and saying, "The Spirit

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and the Bride say Come, and let him that is athirst, come, and whosoever will let him come and take of the water of life freely."

I. SEEK YE THE LORD

To seek the Lord is life's great, but greatly neglected, business. Men give their time and energy and strength and enthusiasm to other things and other quests, things which in the end fail and betray and disappoint the soul. The Divine Love here wonders at the way men seek something else rather than God. Inviting the soul to come to the waters and drink of the Water of Life, Divine Love says "Wherefore, do you spend money for that which is not bread and your labor which satisfieth not?"

But God never disappoints. The bread that He offers is real bread and the water that He offers is the Water of Life. Cardinal Wolsey in his dying hour exclaimed,

"Had I but served my God with half the zeal
I served my King He would not in my age
Have left me naked to mine enemies."

But where and when did you ever hear of a man who in the time of his defeat or overthrow or death, regretted the time and search he had given to find God, or who said, "If I had only served myself as I have served my God, I would not be left naked to my foes"? God made the soul, and the soul was made for God. And the soul will never be satisfied, that is with the true and deep and abiding satisfaction, with anything but God. The great end of life is to know God and to be known of Him, and God can be found. The Bible rings with a thousand promises that if we seek God we shall find Him, and Christian history is bright with the illuminated letters of believers who testified that they tasted and found that God was good.

II. HOW TO SEEK THE LORD

The way to seek God is chartered in the Bible and in the history of believing souls. The roads that lead to God are clearly and unmistakably marked and "he who runs may read."

The Bible is one place where we seek God. It was given for that purpose. It is a lamp unto our feet and a light unto our path. How

many men have found in the pages of the Bible the path that leads away from sin and brings the soul to God! The Bible speaks to the soul of man, for it was made for the soul, and the entrance of God's Word giveth light. Jesus said "Search the Scriptures for in them ye think ye have Eternal Life, and they are they which testify of Me." The Bible is a light which lights the way to God.

The Waldensian preachers sometimes travelled about as merchants and dealt in jewels and precious stones as a way of obtaining access to the families of the nobility. When they had disposed of their rings and trinkets and were asked if they had nothing more to sell, they answered, "Yes, we have jewels still more precious than any you have seen. We will be glad to show you these also if you will promise not to betray us to the clergy. We have here a precious stone so brilliant that by its light a man may see God. And another which radiates such a fire that it enkindles the love of God in the heart of its possessor." Then, unwrapping their bundle, they brought out a Bible. It is, indeed, the most precious of all precious stones, for by its light a man sees God and can find God. That is the reason, and the only reason, for reading the Bible. That is why it is profitable and necessary every day to read the sacred page.

We can find God by Prayer. God stands by His promise that they who seek Him in prayer will find Him. "Call on Me and I will deliver thee." Promise after promise flashes on page after page of the Bible, that if we seek God we shall find Him, and that if we ask it shall be given unto us. Not that we get everything for which we ask, for that would often not be good for us, but that if we seek God in prayer we shall find His will for us and rejoice in it. How earnestly the prophets and the apostles, Abraham, Moses, Elijah, Samuel, Joshua, and David in his fall, sought God and found Him. How earnestly Christ sought God in prayer, in the desert place before it was day, on the mountain top, in the Garden of Gethsemane, and in the last hour on the Cross. If God is not real to you, how earnestly have you sought Him in prayer?

God is to be sought by Repentance. To seek Him in the Bible, to seek Him in prayer, will not avail unless we seek Him also with repentance. "Seek ye the Lord while He may be found; call upon Him when He is near." Then comes this word about repentance—"Let the wicked forsake his way and the unrighteous man his thought and let him return unto the Lord for He will have mercy and unto God for He will abundantly pardon."

There is no sincere seeking after God without repentance, for repentance is the evidence that the soul wants God more than the things of the world. For thirty years, perhaps, Jacob had failed to keep his vow to go to Bethel and worship, the vow that he had made when in his dream he saw the ladder reaching unto Heaven and the angels of God ascending and descending. Now, with his family sunk in idolatry, Jacob had settled down in the lush pastures of Schechem, more interested apparently in his flocks and herds than in seeking God or keeping the vow that he had made so many years before. Then the voice of God spoke to Jacob, "Go up to Bethel and dwell there. And Jacob arose and went to Bethel." But before he made that journey he destroyed and buried the idols which his family had accumulated. That was the proof that he was in earnest when he went to seek God at Bethel and when he came to Bethel in repentance, God appeared unto him again and blessed him. There is no doubt that one reason for the little knowledge of God that some people have and the little enjoyment of God which they enjoy, is that they do not truly seek him with repentance, that their religious profession and their Christian associations do not mean a change, an abandonment, a relinquishment, in their lives.

III. WHEN TO SEEK GOD

"Seek ye the Lord while He may be found." This gracious and tender chapter of invitation has an earnest and solemn note in it. God is to be sought after and found, not next week, nor next year, but today, while He is near, and while He may be found.

But is God not always near? Is He not closer than breathing? Is He not, as Paul said on Mars Hill, "not far from any one of us"? In His providence and government, God is always near to us. But there are times when God is near to us in grace, in our opportunity to reach out after God, to find Him and know Him as our Saviour. There is a sense in which God cannot always be found, when He is not always near, because this life is the time for seeking Him and because our hearts change, there are times when they can and will seek after God, and there are times when they have no interest in God.

God is near to the soul in time of Sickness. Sickness teaches us our weakness, our littleness, our dependence upon God. After he had preached for many years, Thomas Chalmers, the great Scottish preacher, had an illness that lifted him into a higher sphere and he soared aloft. God has private doors by which He enters men's lives, and one of those doors is sickness. How quickly the sky and the winds of life can

change! Yesterday all was bright and fair and prosperous; today you are brought low. All your strength is spent and you learn how weak man is and how dependent upon God. In the time of sickness we make a new appraisal of life. How poor are some of the things that we have sought after, how rich the things we have neglected. Then we realize our shortcomings and our failures, the things we would like to change if we get well again, the things we will not do again that we have been doing, the things which we have left undone and which now we will do. God then is near. Call on Him!

God is near in the time of Sorrow. Sorrow is one of God's greatest ministers. Life without sorrow would be like earth without rain or dew. As in the beautiful figure of this chapter, the rain cometh down from heaven and the snow, and causeth it to bring forth and bud, that it may give seed to the sower and bread to the eater, so is the rain of sorrow to the soil of life if we make use of it. What a preacher sorrow is! What chords it strikes! Then, for a time at least, the heart is softened, affections are purified, defiling passions spread their dark wings and depart, hatreds expire and the soul moves Godward.

In my office as a minister it is my privilege to meet many souls in a time of sorrow, and I have often thought, if only now the soul would take this flood tide and sail on it! If only now, while it has the light, it would walk toward God, for now He can be found, now He is near! But so often the precious moment is lost, the rain of heaven is wasted, and the soul goes back to its old ways and its old life.

"So on our souls the visions rise
Of that fair life we never led:
They flash a splendor past our eyes;
We start, and they are fled;
They pass and leave us with blank gaze
Resigned to our ignoble days."

God is near in Conscience. Conscience is God's faithful oracle in the heart of man. As long as conscience can be troubled, there is the hope of spiritual health. And how often, and in how many ways, conscience speaks to our souls. When, after the fall, the man and the woman heard the voice of God walking in the Garden, they were afraid, and hid themselves among the trees. What was it that made them afraid, when God was near, there in the Garden? It was conscience. When the prophet Nathan with his matchless parable of the ewe lamb of the poor man slaughtered to feed the rich man's guest, awakened the conscience of David, he knew that God was near and sought Him and His mercy in penitence and in prayer. When Herod heard of the preaching of Jesus and dismissed all other accounts and theories as to

Jesus, and said, "John whom I have beheaded is risen from the dead," it was conscience that was speaking within him.

There are men in the Bible who are like ships which emerge for a moment out of the mist into the sunlight and then again disappear into the mist and fog. I mean men like Herod when he heard John preach, and Pilate when Jesus stood before him; and Felix, and King Agrippa, when Paul preached to them. Men who had, as it were, a special moment of divine grace, a touch of God, as it were, when their conscience was aroused, when they might have chosen Christ and Eternal Life, but who turned away and disappeared into the darkness. They did not seek God when He was near or call upon Him when He could be found. I speak now as God's minister to that conscience, to that soul within you. You can hear, and you do hear, the voice of God. God offers you His grace, His pardon, His amazing love. What will you do with it? By so many ways, by so many providences—pain, sorrow, failure, joy, trouble, tribulation—God draws nigh to your soul. "In an acceptable time I have called for thee."

But God is not always near. In the first place, because the disposition of the heart and the life changes. There is many a man, a stranger to Christ today, who can look back if he is willing, to some hour or some experience in his life when he knew that God was near, and that he was near to God; and he has never been that near again. I once received into the Church at a Communion an aged man over eighty years of age. He came for a time and then dropped out and went back to his old life. The explanation, undoubtedly, was this. He told me that when he was a youth in a boys' school in New England, the school was swept by a revival, and many of the boys were converted and took Christ for time and eternity. The voice of God spoke to him, too, and urged him to take Christ as his Saviour, but he deliberately set himself against yielding and refused the call of God's Holy Spirit. God was near to him then, and never that near again. That was his hour. God said then, "Today," "Now," but he said, "Tomorrow," and Tomorrow never came.

This is the only life in which God draws nigh to us as our Saviour, and the only life in which we can choose Him as a Saviour. Men have asked the question, If a soul refuses the call of God in this life, and remains impenitent even unto death, is it not possible that in the life after death he should have another offer of salvation, and there, under new environment and new circumstances, and with a new vision of Christ, should repent and believe and be eter-

ally saved? All that we can answer is that there is no indication or intimation of that in the Scriptures. If that were so, then it would have without meaning all the urgings and leadings of Christ and the apostles and the Holy Spirit to choose God in this life. It would have without meaning that large number of the parables of Jesus which deal with men in their relations to God and time and eternity, and leave man at death in his fixed and finished destiny.

Even if the Gospel were preached to a man in the life to come, what possible forces or influences could work on him there and persuade him to choose God as his Saviour, if in this life he heard the same Gospel and refused to do so? What could be clearer as an answer to that question than those words of Jesus at the end of His great Parable, when He said, "If they hear not Moses and the prophets, neither will they repent though one should go unto them from the dead." Realizing that His own unhappy destiny was fixed and unchangeable, the rich man besought Abraham to send someone from the world of the dead to preach to his five brothers so that they might repent in time and escape the fate that had befallen him. Abraham reminded him that they had Moses and the prophets to listen to all their life, but he answered, "Nay, Father Abraham, but if one went to them from the dead, they will repent." It was as if he had said, "I had Moses and the

prophets, but I paid no attention to them; but if some one had come from the dead and preached to me, I would have repented." But Abraham answered, and, of course, it is Christ who is speaking, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." In other words, there are no conceivable influences and forces working in the future life which could persuade a man to believe in Christ who will not believe on Him in this life.

"Seek ye the Lord while He may be found; call upon Him while He is near." The only life in which to seek God is this life, and in this life there are times of grace and special opportunity, when God in His providence speaks to our soul, and we know and feel that He is near, and that we can and ought to choose Him. Those special opportunities, those special moments, those special hours, have their end, and time itself has its end, when, as Christ said, "And the door was shut." But now the door is open. Now the precious light of Divine Grace shines upon your path. While ye have the light, walk in it. "Ho, everyone that thirsteth, come ye to the waters." "The Spirit and the Bride say, Come. And let him that is athirst Come, and whosoever will, let him come and take of the water of life freely." "Seek ye the Lord, while He may be found; call upon Him when He is near."

GIFTS AND TALENTS

W. R. SIEGART, D.D.

"All these worketh that one and the selfsame spirit, dividing to every man severally as he will."—1 Cor. 12:11.

ONE of the ideas which has brought considerable harm to lives of people and the cause of the Christian Church has been the separation of the sacred and secular. This has been the basic idea formed upon a dualistic conception of the world. We have said that certain things were sacred and certain things were not sacred, that religion is a matter for Sunday and Holy Days and is not to be considered on other days. Along the same line we have said that certain occupations or professions were holy and sacred while other occupations or professions were secular, or not sacred. This has resulted in considerable confusion. Among certain men the idea has developed that their professions, callings or talents cannot be used by God in any real sense, and so they are without the pale of the sacred.

Reading, Pa.

This is an old idea. Like many of the Church problems we face today, we find it in the Church at Corinth. This was a troublesome Church to Paul. Reading the two epistles to the Corinthians, we are surprised at the number of problems which seem so familiar to us. And one of the problems was that concerning gifts of the spirit. This one said his gift was more important; that one said his gift was more important; while still another said his gift was more important. Paul considers problem after problem, then writes: "Now concerning spiritual gifts, brethren, I would not have you ignorant." Then he goes on to write about this, and we have one of the greatest presentations of the spirit's working in man that has ever seen print. "Now there are diversities of gifts, but the same spirit . . . All these worketh that one and selfsame spirit, dividing to every man severally as he will."

One of the concepts we seem slow to grasp is that of the Spirit of God. We have developed

in such a way that we have put the Spirit far from us. This has been very unfortunate for the coming of the Kingdom among men because it must come by the Spirit. There has been a distinct loss in the lives of men because the Spirit fulfills all things. All this proceeds first from a recognition of God. No man can rightly call Jesus 'Lord' except by the Holy Spirit. True, there are people who will say, "Lord, Lord," and still not know Him. In the day when he will judge all the earth it will come to pass that many will say, "Lord, Lord," and yet be refused entrance into heaven.

The reason is plain. Words are meaningless without the heart. Words are to convey thoughts, ideas, feelings. Used merely as words they are meaningless. So it must come to pass that when we use the salutation 'Lord' we must mean that Jesus is Lord indeed.

That is what Paul means when he says here that no man calleth Jesus 'Lord' except by the Spirit. That Spirit of God worketh in the heart and soul of man to bring man to God. It means a surrender to our Lord; it means living with God. You see, belief in God involves more than merely saying, 'Lord, Lord.' It involves all life. It means that the Spirit of God guides our wills, and rules our lives. It means that God is, and he lives with us. All else depends upon this, for if we do not firmly believe in God, and if we do not actually let His Spirit live with us, we will not recognize our gifts and talents as from God, nor will we rightly be able to use them.

Paul then proceeds with different ways of doing things, of different manifestations of the Spirit, of different gifts and talents. Time is too short to comment on all these things. So we will have to choose among these verses of Scripture, and in large measure group several together.

There is much food for thought in these statements: "Differences of administrations, but the same Lord . . . Diversities of operations, but it is the same God who worketh all in all."

I wonder if many of us have not, at times, been guilty of comparisons which should not be made. Those people at Corinth did that. One spoke of the way Paul did things, another of the way Apollos did things, another of the way Peter did things. That is one of the sins of men which comes down to us through all the years. We too often think of the wrong people. Too often, perhaps, we think that our way, our method, our idea, is above all the best. Many times we feel that all others should fit into our groove and do things the way we always did them, and follow plans and procedures that we have always followed. When this

occurs we need to be brought to attention by Paul: "The same Lord, the same God who worketh all in all." Methods and manners will vary, but as long as things are done in the Spirit of the Lord, and with His guidance, they are good.

You see, we too often put the methods ahead of the spiritual content. But methods and ways of administration will vary with different people, and when we compare people with others we do much harm. We should judge all things by the Spirit of the Lord.

But what about us ordinary mortals? Can we accomplish much for the Lord? We too often take stock of our talents, our gifts and our environment, then exclaim, "How poor! How small! And is this all!" We want quantity, position, place. Ah, Paul would say, these worketh that one and selfsame Spirit. It is the spirit which is more important than anything else. Would that we could understand this!

It is not size which is important; it is how we use what God has given us. The largest brain on record belonged to an imbecile. There is not as much relation between the size of the brain and one's intelligence as we ordinarily think.

Here we are, created by God and placed upon this earth. We stand, as it were, at the parting of the ways. Which way will we take? In the Grand Central Depot in New York City one may often see two trains standing side by side, each headed north. As far as the eye can see the two tracks are parallel, and go into the distance together. One day a man came down to board one of the trains. A porter said to him, "You'd better be sure where you are going before you get aboard." When these trains started they would go along together for a distance. Then a switch would click—no one on the trains would see it—but the two trains would separate. One train would go to Boston and the other one to Chicago—one east, the other west. Life is like that. God places us here on earth. We had better be sure we know which way we are headed as life unfolds. If we can live our lives as with the Spirit of God, behold all things will be well.

"A man's nervous breakdown is not due to the failure to adapt himself to his environment, but his failure to adapt himself to himself." So wrote the psychologist Morton in 'Childhood Fears.' Failure to adapt himself to himself—what a loss that is. We must measure ourselves with the talents God gives us, and use those talents by the working of the Spirit of God.

The dividing line between sanity and insanity is often a fine one. Of certain insane people the authors of "The Science of Life" write:

There are many other stages and varieties, but have in common this inward preoccupation. As a result, they are in a real sense living in a dream. It is a waking dream, and they cannot wholly prevent the outer world from obtruding upon it, but it is a dream, and often their thinking is typical of dream thought where symbols and wishes take the place of ideas and rational will." The difference is often the difference between the spirit which animates the person.

All these worketh the spirit. But it must be the Spirit of God which we use, and whose leadership we follow. Let me tell you a few stories.

Reading has a fine museum, set on spacious grounds, with beauty all about. One may go through the buildings and see fine displays of great value well arranged. These have added much to the visual education of our children as handled through the schools. Or one may walk through well kept grounds at a pace determined by oneself and enjoy trees, plants, flowers, birds and many other things. The blossoming plants annually attract many thousands of people from great distances. We take much of it for granted, but there was a time when it was not. Then a man dreamed a dream. But he did not just sit and dream about it. He began to put it into effect. Opposition sprang up from many sources. It required struggle of heroic mold. Eventually the dream took shape and became a reality which we all enjoy.

Young Frederick Grant Banting was a poor Canadian surgeon who had to supplement his income by teaching school. Yet with inadequate facilities and equipment he discovered insulin, for which thousands have called him blessed.

Less than a year ago a young man by the name of Elmore Cave started to work helping to build tanks at the Baldwin Locomotive Works. At his request he worked from four in the afternoon to midnight. That was to give him daylight to continue with his sculpture. Like the artist Millet, he took what was about him and produced a piece of sculpture showing a riveter and his helper operating a ninety pound machine. It won for him the thousand dollar prize of The American Academy in Rome with headquarters in New York.

Henry Bergh endured the jeers of people and press and was called many uncomplimentary names, yet alone he campaigned for a cessation of cruelty to animals. The great organization, the American Society for the Prevention of Cruelty to Animals, was his dream, but it was a dream which he put into effect. Of him

it has been said that he invented a new kind of goodness.

In our neighboring city of Lebanon was a young man who lost his job as a mechanic and could not find another one. He dreamed a dream and started to make it a reality. With junk machines and scrap material he opened a machine shop in his father's old barn which today is an important link in our defense program.

Just fifty years ago Sir Wilfred Grenfell landed on the rocky coast of Labrador. Alone he brought healing for body and soul. The hardships he endured will probably never be known in full. But he carried on in the Spirit of the Lord. Today many people owe their lives to his work. Today the Grenfell Association operates five hospitals, four nursing stations, two boarding schools, a day school, an orphanage, two hospital ships and a supply schooner.

All these worketh that one and selfsame spirit. The world is crying today for men and women who are spirit filled, crying for folk to labor for the Lord. In the church, out of the church, God calls for workers in His Kingdom. Let us dedicate our talents, whatever they be, to the Lord and let Him use us as He will.

Our Place In Life

CHARLES HADDON NABERS, D.D.

Luke 14:10.

THE object of war—the present war, any war, all war—is to rearrange things, peoples and qualities, and give to each of them a different relative evaluation. After a war, some things go up, and other things go down.

The object of summarizing the events of a year is to see the changed arrangement of men and affairs in comparison to their position a year ago. The news magazine, TIME, in its first issue of the new year pictured four men who had heard history's verdict, "Come up higher," and photos of four others who had heard history's verdict, "Give place to another."

The object of our educational system is to instill in the minds of young people at an impressionable age the right valuation to give to men, things and qualities. The difference between one educational system and another is the difference in the arrangement of men, things and qualities in the scale of values.

The object of philosophy—of all philosophical systems and of all philosophers—is to present a new, and in the mind of the author, a

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better scale of values, and a finer and better arrangement of men, things and qualities.

The object of every religion is the same. To come into human lives, and to say to men, you have been emphasizing this too much, and it is not that valuable; and you have been paying too little attention to this, for when you neglect this, you have neglected the main value of living.

And thus, the object of Christianity is to give men everywhere the complete, true and adequate conception of values—values to things, to people, to qualities.

Therefore, Jesus teaches thus positively and concretely with the parable of how men choose for themselves the chief seats when they are invited to a feast. Jesus says: "When thou art bidden of any to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade him and thee come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then thou shalt have worship in the presence of them that sit at meat with thee."

It is easy to see the conflict raging in the world between the values of man and the values of God. Lewis J. Sherril said to the students in a theological seminary: "Western history, at least since Christ, is a story of that conflict. The conflict itself has taken a thousand forms, appearing in each man who has ever seen the light that shone in the face of Christ, and in every society, small or great, which has known of that light. These nineteen hundred years the contest has been waged between the material and the spiritual, between greed and unselfishness, between ignorance and knowledge, between animal contentment with what we have achieved and divine discontent because of what still remains to be done; between sensualism and purity, between injustice and righteousness, between cruelty and kindness, between the physically-coercive control of men and their own inward control by conscience, between slavery and freedom, between might and right . . . Having one foot in time we have sweatingly pursued its values and have come so near attaining them as to store up most of the world's gold in one great vault and there guard it jealously with guns and human lives. Yet having one foot in eternity, we have been ravished by our visions of a civilization where the city streets will be paved with gold, that is to say, where values will be completely reversed, and the best treasures of God's physical earth so

patiently created will become no more than a humble means to aid man in attaining the spiritual ends for which he was made."

Yes, easy to see the conflict between God and man as to the proper arrangement of values, but not so easy to keep on the side of God, and keep oneself so placed as to merit the commendation, "Friend, come up higher."

It is not easy or common to take the lowest place. Yet Christ came not to be ministered unto, but to minister, and to give Himself. Nations and groups and individuals still crowd the gangways to get there first, and the self-denying words and example of Christ are put away in lavender and old lace until we acquire enough wealth, fame, popularity and culture to contemplate them at leisure later on—much later on.

Nations act selfishly and push their way roughshod to the front, bruising and maiming all who impede their ruthless march. "A place in the sun, the star of national destiny, the white man's burden," are all phrases coined by pseudo-statesmen to throw a camouflage of right over something which in sunlight could never be justified.

Business continues to scheme for its own profit, and the professional glue a thin veneer of make-believe over a selfishness as glaring and as greed as brassy.

But why complain that the standard of values promulgated by Jesus in the Sermon on the Mount have not been accepted as the norm of values by men and nations when Christ's personal representatives, the Christian ministry, are themselves notorious violators of both the letter and the spirit of the divine principles for Christian living? Self-sacrifice and unselfishness are beautiful plants which find it difficult to take root in even the best soils furnished by the present social order. The tendency is to act for oneself, and secure or seek the best, and leave no occasion for anybody to say, "Come up Higher," for one is already at the top.

When the program of a Young People's conference was being set up, a young minister was asked by the committee in charge to serve as a councillor for the presbytery of which he was a member. His reply was "Serve as a humble councillor? No. I have as much ability as any member of your faculty, and if you do not wish me to be one of your teachers, I shall certainly not come as a mere councillor." To this one there is not much chance to say, "Friend, come up higher."

But the failure to come within the norm of Christ's standard of values is not alone the sin of youth and of inexperience in the Christian

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ministry. Between sessions of a great world conference, one of the leading Christian statesmen of our generation said to a little group of which I was a member: "This thing of self-seeking is a sin against which I have had to fight always. Even here, as a speaker on this world-wide mission program, I find myself envying two other men whose hours on the program are better than the hour assigned to me, and I have to fight something within me that wants to get angry and cry aloud against this being pushed aside to a less desirable hour on the program."

And if this was a real struggle for one of the greatest souls our period has known, how great must be the struggle in lesser hearts, and in less consecrated lives.

It is not easy. Nothing that builds strength into the soul is easy. It does not come by rubbing on some Aladdin lamp, uttering some magical, "Open Sesame," and evoking genii who transform everything between the batting of our eyes.

It is hard. It is long. It is wearisome. It is a journey on a road often dry and dusty, often deep with mud, the climb is tough, and surface rough.

But Christianity will never get going in the world until its followers march the Christian way. The spirit of Jesus—with its sweetness, its light, its beauty, its self-abnegation, its salvation, its perfect truth—will never wholly dominate the human heart until every area of the personality becomes subject to its standard of values, and in that standard, self sits humbly at the foot of the yardstick. The spirit of Jesus—with its principles for transforming a world of ruthless force and unbridled brutality into the new heaven and the new earth glimpsed by Saint John—will never be realized until compromise ends and all detours are avoided by individuals, groups and nations daring to designate themselves by the One Who following this logically to the Cross, from which He heard in substance the voice of the Father, "Son, come up higher."

And it can be done when the spirit of Jesus secures unhindered control of one's life. Archibald Rutledge says: "Asked how he succeeded in making a thing of clean, shining beauty out of a rusty, filthy old tugboat engine, the negro engineer said, 'Well, it's this way—I got a glory.'" Berton Braley makes this sentence the basis for his poem, "The Glory Within."

"Oh, you gotta get a glory
In the work you do;
A hallelujah chorus
In the heart of you.
Paint or tell a story,
Sing, or shovel coal,
But you gotta get a glory,
Or the job lacks soul.

"Oh, Lord, give me a glory.
Is it much to give?
For you gotta get a glory
Or you just don't live!

"The great, whose shining labors
Make our pulses throb,
Were men who got a glory
In their daily job.

"The battle might be gory
And the odds unfair,
But the men who got a glory
Never knew despair.

"Oh, Lord, give me a glory.
When all else is gone,
If you've only got a glory
You can still go on!

"To those who got a glory
It is like the sun,
And you can see it glowing
Through the work they've done.
Oh, fame is transitory,
Riches fade away.
But when you got a glory
It is there to stay.

"Oh Lord, give me a glory
And a workman's pride,
For you gotta get a glory
Or you're dead inside!"

JUNIOR PULPIT

J. J. SESSLER, Ph. D.

THE BICYCLE THAT WAS TOO BIG

(Try and Try Again)

ROGER had been asked by his father to carry the ashes out of the cellar. But when Roger saw that the can was filled with ashes and too heavy for him to carry, he went upstairs to whine and cry that he had been given a job too big for him. There certainly should be some way for Roger to get those ashes out. But how? That is what Roger should have figured out. There is a proverb which says: "If at first you don't succeed, try, try again." That is what Roger did not do. This is what he thought: "If at first you don't succeed, cry, cry again." If Roger wants to be a man, he has to stop crying and start trying. How could he have taken out the ashes? We will answer that a little later.

First, let me tell you about Bob and Hank. Bob was ten years old and Hank only seven. Being older, Bob was taller than Hank. Hank had a bicycle but Bob did not. Bob had learned to ride Hank's bicycle which was boy's size.

One day Bob's father bought a new bicycle for him. It was almost man's size. Bob was overjoyed with the new, shiny bicycle. He immediately tried to ride it, and promptly fell off and skinned his leg. Tears came into his eyes and he sobbed: "The bike is too big; I want a little one like Hank's."

The father had bought a big bicycle for Bob because he was growing fast, and in a short time Bob's size would have been too small. But Bob kept on crying and said that the bicycle was too big and that he did not want it.

Just at that time Hank came into the driveway. Seeing the new bicycle, he said, "O boy, Bob, you got your new bike, didn't you?"

"Uh-huh," said Bob and started to go into the house.

Then the father had a bright idea. Turning to Hank, he said, "I wonder if you can ride this new bike. I know that you are smaller than Bob, and this is a man's size bike."

Hank's face lighted up with a broad smile. "I betcha I can!" he said. At once he mounted the bicycle, and wobbled a bit as he rode down the driveway. His short legs could not touch the pedals when they were at the bottom. He rode to the end of the block and back again. Bob had seen Hank, although much smaller than he, ride the bicycle that he thought was too big for him. Bob did not say a word, but he was thinking. He grabbed the bicycle, jumped on, fell off, jumped on again, fell off, and kept this up until he could ride it. The father was pleased, and as he walked away he said to himself, "I hope Bob will never forget the lesson he learned today. If at first you don't succeed, try and try again."

Now let us get back to Roger who said that the can of ashes was too big for him. He did not even stop to figure out a way for taking out the ashes. The ash can looked too big and at once he made up his mind that he could not do it. He could have put the ashes in a pail and carried them out one pailful at a time.

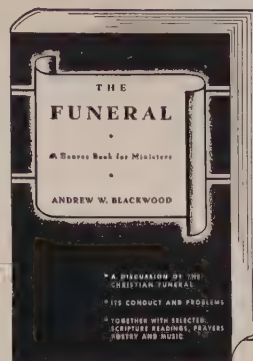
When something looks too big don't let it tick you. The bicycle looked big to Bob and when he was unable to ride it the first time he said it was too big. Hank was smaller than Bob and therefore the bicycle must have looked even bigger to him, but he said, "I can ride it," and he did. Bob finally learned to ride it by trying over and over again. Remember that if at first you don't succeed, try, try again."

Edison did not invent the electric light the first time he tried. He tried again and again. It was a very big problem, but not too big for Edison. He worked and worked until he finally succeeded. That is the way he made many inventions.

It took a long time before man could fly an airplane. People said that it could not be done. The Wright brothers said that it could be done. They did not fly a plane the first time they tried. They tried again and again.

Anyone can do the things that are easy. But who wants to do easy things! Do the things

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that seem too big for you. They are not too big. Keep on trying and you will get there.

One time the disciples of Jesus had been fishing and caught nothing. They were ready to give up. Then Jesus encouraged them to try again, telling them to throw their nets on the other side of the ship. They followed His suggestion and caught many fish.

When you have to do something that seems too hard or too big, don't be a quitter. God likes people who try again and again and again.

ELMER AND FRANCIS

(Showing Love for God)

WHO loves God the more, the person who tries to show his love by always saying, "God, I love You," or the person who tries to show his love by doing all kinds of good deeds that God wants him to do? Before you try to answer this question, let me tell you a story.

A father and mother had two boys named Francis and Elmer. Elmer was always with his father and mother. He was with his parents very much and always had more to say than Francis. It was easy for him to throw his arms around his father and mother and tell them that he loved them. Of course, parents are happy when their children say that they love them.

Francis, however, was more quiet. He was always busy doing something, and therefore he was not with his parents as much as Elmer was. In the evenings while Elmer was upstairs with his parents, Francis was in the cellar at his work-bench making something that his mother could use in the kitchen or something for his father, a footstool or magazine rack. It was not so easy for Francis to say to his parents, "I love you." He tried to show his love by doing something for them.

One day the father came home very tired from a long day's work. At the dinner table he said that the grass needed cutting badly, but he was just too tired to mow it. When Elmer heard this, he said, "Dad, you lie down on a blanket in the back yard. It's very hot, you know, and I'll join you." But when Francis heard how tired his father was, he said, "You look tired and hot, dad. I am big and strong enough to handle the lawn mower. Right after dinner I'll mow the lawn while you rest."

Did Francis or Elmer love his parents the more? Do not answer now. Let me tell you something more about these two boys.

One day the mother was ill. She was not sick enough to be in bed, but nevertheless, she

was ill enough so that she did not feel like getting at the dishes that were stacked in the sink waiting to be washed. When Elmer came home from school he rushed right by all the dishes and seeing his mother not well, said, "Mother, perhaps it will make you feel better if I tell you that I love you. I wonder if I could have some money to go to the movies?" But when Francis came home a few minutes later, and saw the stack of dishes in the sink, he said, "Mother, it's unusual to see dishes unwashed at this time of the day. You do not look well at all. I am glad that you left those dishes for me. I'll roll up my sleeves and get at them right away."

Did Francis or Elmer love his parents the more? Do not answer the question now. I know what your answer will be. Your answer is that Francis loved his father and mother the more. To say, "I love you" is not enough. Elmer should have shown his love for his parents by doing things for them that will help them and make them happy. The parents were happy when Elmer said, "I love you," but they were much happier when Francis said, "Dad, you are tired, I will mow the grass," or "Mother, you are ill, I will wash the dishes."

At the beginning I asked you who loves God the more, the person who says, "God, I love you," or the person who does all kinds of good deeds for God? Let us answer in this way. We are all God's children. God is made happy when we say, "I love you," but He is much happier when we show that love by doing some kind deed. Remember that when we do a good deed for someone else we are doing it for God.

JUDGE BROWN

(God is both Savior and Judge)

A CERTAIN Judge Brown had many people who had broken the law brought before him in his court. Some had stolen money, some had broken speed limits with their automobiles, others had quarreled with their neighbors, still others did not pay their debts, and many others had broken the law in some way or other. The duty of a judge is to punish them according to the crime they have committed. Some he fined a certain sum of money, others he sent to prison for a short time, and still others went to prison for many years.

To punish people as Judge Brown had to do is not the easiest kind of work. So when next he had a holiday, he decided to find rest by going fishing. He always had success catching fish up the stream above a swimming hole. It was a hot summer day, and as he walked by



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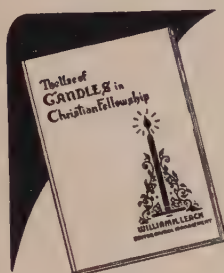
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the swimming hole, a group of boys were bathing. Most of them knew Judge Brown and wished him a Good-morning.

But Judge Brown was not to catch any fish that day. Before he had his hook in the water, he heard one of the boys whose name was Frank shouting for help. Several boys were doing their best to save him from drowning but without success. The Judge ran to the swimming hole to help. He was not in swimming practice but he plunged in and saved Frank's life. There was no more fishing for Judge Brown that day.

As the years passed, Frank received a bad reputation. He fell among bad companions. Once or twice he was warned that unless he changed his ways, he would be sent to a Reformatory School where they try to change bad boys into good boys. Once he ran away from home because he did not want to go to school. The police finally found him and took him home.

Frank was now a young man, and most of the people that knew him did not trust him. So it was hard for him to keep a steady job. He associated with the rough and tough men of town. One day he had only a few pennies in his pocket and so he decided that he would rob a store. That night he broke into a grocery store, and the police caught him stealing money from the cash register.

Frank was taken into court for robbing the store. He was found guilty. He would now have to appear before a judge to receive his punishment. When he stood before the judge, he recognized him to be Judge Brown who years earlier had saved his life. And Judge Brown recognized the criminal before him as Frank. Frank thought that this man who had once saved his life would surely have mercy on him now. "Your honor," said Frank, "I am the man you once saved from drowning; you certainly will not condemn me to prison."

Judge Brown looked at Frank a long time before he answered. He felt deeply sorry for him. He remembered how happy Frank had been on the day he saved his life, and how he had thanked him again and again. And now, he who had been that happy, thankful boy, stood before him as a criminal. Finally, Judge Brown leaned forward and looking deeply into his eyes, said, "Frank, on the day I saved you from drowning, I was your savior but today I am your judge." Then Judge Brown sentenced him to spend some time in prison.

The Bible speaks of God as the great Judge. It tells us that there is a day of Judgment when we all shall appear before that great Judge. If we live a life like Frank we have reasons to be afraid.

But, God who will be our Judge then, is our Savior now. He wants to help us and save us from a life like Frank's. He sent Jesus to be our Savior. If we take Jesus as our Savior we really are safe. Then we will not go into evil and wicked ways like Frank. Jesus will keep us safe. Then we do not have to be afraid to appear before the great Judge, God.

For Those Who Follow

It happened several years ago. In fact, it was so long ago that most of you have forgotten the persons who took part. That is why I tell you the story this morning. I want you to forget about the people and to think about what happened.

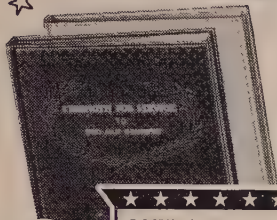
It was on a Friday evening. Many people were coming from the Elm Street door of our Church. Some were in a playful mood. One girl wanted to do something different. There were several milk bottles at the curb, put there for the milk man to pick up the next day. She saw these, and without thinking further put one on the running board of an automobile.

This auto belonged to one of our young men. He came from the Church, got into the car without seeing the milk bottle, and started away. As he crossed Fifth and Elm Streets the bottle fell to the pavement and was broken into many pieces. Many cars pass Fifth and Elm Streets in the course of an hour, and soon many passed over the broken glass. No one knew how many tires were cut, or how much damage was done. This girl never thought beyond the prank she sought to play. She did not think that the milk bottle might fall off and break. She did not think of the tires which would be cut. She did not think of the damage which might be done. She did not think of those who would follow after. She thought only of a little joke and acted on the impulse of the moment.

Did she do right? Should she have thought about those who would follow? I want you children to answer these questions yourselves.

Let me tell you another story. It came to me when I was not expecting it. Not many weeks ago I was entering the gate to my backyard when a man came up and spoke to me. He was not well-dressed, but something about him caught my attention. He asked if I were the pastor, and when I answered him I waited for him to speak. He said he had been educated for the clergy in England, but for many years had not been pastor of a Church. His story seemed strange and I asked him what he was doing now. Then I heard something which I had never heard before. He said he had, for

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several years, been walking the highways of the land, living as best he could. But he had a purpose in walking the highways. When he saw a nail, a tack, glass, or anything else that might cause damage to passing automobiles or endanger human life, he would remove it and continue on. He called himself a highway missionary and said he was trying to make the roadway safer for those who came along after him. It seemed to me to be a strange occupation, yet it had merit.

Now which of these two was really doing good, the one who put a milk bottle on a running board which fell, broke, and cut the tire of passing cars; or the one who removed from the highway the tacks, nails, glass and other things which might harm others?

There is always some one coming along the way after us. It is well to think about them and to do what we can to make the way a little better and a little safer for those who follow.

—W. R. Siegar

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Re-awakened America

Num. 14:12. "I will . . . make of thee a great nation."

1—What Is America?

America is a titan. America is Paul Bunyan, and the tall tales of the ranges; America is the frostbitten hard wit of New England, it is Captains Courageous and Valley Forge; it is San Jacinto and Dewey at Manila, it is The Battle Hymn of the Republic and the Trek to Oregon.

2—Cycles of History

History moves in cycles. From Plymouth Rock and the Pioneers leaving their bones in the mountains and jungles of the wilderness that only yesterday was America, to the club cars and the campuses, and the country clubs.

Each was good in its way. Each had its delights. The one the delight of hardness, manhood, womanhood; the intimate acquaintance with danger, death. The will to overcome, to become, to defend, to create.

3—Heroic Age Still Exists

America can walk alone, can run, can stride over mountains.

The heroic age has never passed for the farmer, breaking his heart with every dust storm, with every pest, with every rising of the Mississippi's waters—and planting his seeds, obstinately, again.

The heroic age has never passed for the steam riveter, walking insouciantly along the slender girder hundreds of feet above the asphalt; for the coal miner celebrating solemnly the annual roll-call of his dead.

—These three from "Love for America Re-awakened by War", by Dorothy Thompson. Watertown Daily Times.

Fruitful Results of Independent Work

Ex. 4:27. "And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him."

Is it not a matter for wonder and for praise that again and again two men in complete independence at the same moment leap to the same thought? Here are two well-known instances in different sciences. A Cambridge undergraduate, J. C. Adams, just a century ago put down in his diary his resolve to investigate the irregularities of the planet Uranus which had been discovered as a planet eighty years before by Herschel. After two years' labor Adams completed his calculations and concluded that the irregularities must be due to the influence of some other planet further off from the sun at such a distance and with such a path and to be found at such a part of the heavens. At the same time that Adams is working, a man in Paris has his eye on Uranus, Le Verrier his name. Adams handed his papers to the Astronomer Royal, but by a series of mishaps his work was not at once followed by a search by the astronomers' telescopes. Le Verrier was more fortunate. He sent word to a friend in Berlin and Galle turned his telescope to the part of the heavens designated, and there found the planet which was named Neptune. Within a week Challis, in Cambridge, setting his telescope according to Adams' "elements," also found the planet.—The Rev. John E. McIntyre, Edinburgh.

Breaking Bread Together

Matt. 26:26. "He took a loaf and after the blessing He broke it" (Moffatt).

Said the Bishop of Hong Kong at a great "World Church" rally (the annual May Missionary Rally) in London, May, 1942:

"In the vestry of a little Roman Catholic church in Canton, which was the headquarters for relief work, I met a Salvation Army brigadier, a Congregational minister from America and a Seventh Day Adventist doctor, a great Roman

atholic doctor from Ireland, and an eminent member of Hankow University. What were doing? We were taking bread and breaking and giving it. They were distributing it together, these men of all kinds of churches—the bread that men and women in Canton needed for their life. I remembered what our Lord said: 'Break bread in memory of me.' That was my greatest experience of inter-communion, and I felt that He was with us in a very real and wonderful way."—*The Methodist Recorder*, London.

Why They Applauded

Tim. 2:6. "Who gave himself."

An audience of two thousand people had been requested not to applaud when Secretary of the Navy Frank Knox distributed diplomas to 547 new naval graduates of Annapolis, December 9, 1941. But when secretary Knox came to one of the midshipmen he said: "Remember your father did not lose his life, I gave it."

The "middie" thus addressed was Isaac Campbell Kidd of Long Beach, Calif., whose father, Rear Admiral Isaac C. Kidd, was killed at Pearl Harbor twelve days earlier by an attack of the Japanese.

Young Kidd, pale and composed, listened to this brief tribute to his father, smiled, shook the hand of Secretary Knox, returned to his seat, and requested that he be assigned to submarine duty.

Country Editor and Country Doctor

Prov. 15:33. "Before honor is humility."

An enduring friendship began when Dr. Will Mayo was in New York to receive an honorary degree from Columbia University. The other party to it tells the story:

"We were standing in line at Columbia University at Commencement in June, 1910, wearing borrowed academic gowns and about to receive degrees. Around us were a lot of notables whose faces we recognized. But we were put side by side and we looked at each other like a couple of dogs for a minute. Finally Dr. Mayo said to me, 'I don't know what I'm doing here,' and I said, 'You've got nothing on me, neither do I.' Then we both grinned and he said, 'Who are you?' and I said, 'To tell you the truth, I'm just a country editor from a little town in Kansas called Emporia and my name's White.' He grinned again and said, 'Well, all right, I'm just a country doctor from a little town in Minnesota called Rochester and my name's Mayo.'"—*Helen Clapesattle in The Atlantic Monthly in "The Doctors Mayo" (Jan. 1942).*



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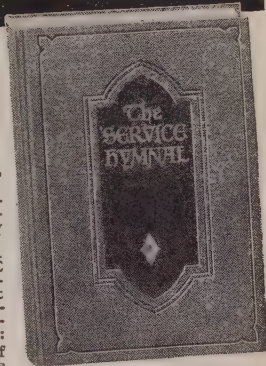
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"To Be Opened in the Event of my Death"
Heb. 11:13. "Died in faith."

One of our high school boys, James Dunlop, of the Royal Canadian Air Force, was killed in action, in England, October 11, 1941.

It has been my privilege to read the letter sent to his home to be read only in case of his death. I have asked permission to have it published so that the people of our city might also read it. James challenges us all, to build together for the rights, and privileges of the people of the world.

Dear Mother and Father,

I have no reason to believe or feel that this letter will ever be read, since it will only be opened if and when I am killed, or, at least, listed among those who "failed to return." I have no feeling of impending fate, so please do not feel that I knew what lay ahead of me when I wrote this. I know that my duty, not only to my country and humanity but, to myself, lies ahead. I know, too, that in carrying out my duty I must run great risks. Risks, I may add, that leave me little chance of seeing you again. Yet, it is because of the risk, rather than any certainty, that I write this letter.

Since my early childhood, I have tried to steer my own life along the path that led to the achievement of my ambition—to be a brain surgeon. There is no hope of that now, but,



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as I explained to you once, my death may make it possible for some other lad to do the work envisioned for myself. Dropping bombs seem like a far cry from medicine, yet I found it was my duty for once to "be cruel to be kind." I hate killing and suffering with all my soul, yet I have killed and caused suffering. If I am to be excused, it must be on the grounds that I killed the few to save the many. Nazism has, and would continue to destroy truth, and independent thought, without which we must inevitably suffer and die. Die deaths of the soul, and mind as well as the body. If there is no thought, there is no freedom, no progress, no life.

If there is any message which the coming generation should have from mine, let it be a message from us who have fought and died to make future generations of human beings possible. Let the message be this—We have cleared the site and laid the foundations—You build. This time, let us hope, they take the plans out of that hip pocket.

Well, folks, I had better draw this to a close. This will not have been pleasant reading, yet I want no tears on my behalf. I have done my duty—completed my life's work. If there be any honors or rewards due me, let them be these two: one, that you regard me worthy of being your son; two, that there come to pass at last

"A Good Earth." Goodbye and God Bless You. Your loving son, JAMIE.

—*The Niagara Falls (N. Y.) Gazette, June, 1942.*

Boy Accompanied Soldiers to Church

Psa. 122:1. "Let us go into the house of the Lord."

A soldier asked a small boy if he knew where there was a church. The young man was amid strange surroundings in his native England. But he said that before leaving the country he would like to attend a church service.

The result was, as related by the Rev. Richard Pyke, president of the English Methodist Conference (1939-1940), that the boy answered, "I will take you." That very night "the little chap proudly walked up the aisle with four soldiers, and sat by them with a pardonable pride on his face."

The little boy did a "good turn" that day.

Soldiers Show Greater Interest in Religion

Psa. 42:4. "I went with them to the house of God."

Somewhere in Australia, May 14.—"I'll bet you boys can't guess where I'm going," said an army officer just returned from Bataan. He had just stepped out from his first bath in four months and was rubbing his chest.

Nobody guessed because destination is one

ing they do not even let you think about in the daily more stringent rules of the rear area of the war zone.

"I'm going," he said, "to church."

The officer's announcement caused somewhat of an astonishment than it would have two months ago when the first evacuees from Bataan began to arrive. Since that time it has begun to be noticed that outgoing officers have brought with them something less tangible than their notebooks of military intelligence but nonetheless definite. It is a marked enhancement of interest in religion.

—From Geo. Weller, *Watertown Daily Times*.

New Pledge of Allegiance

Cor. 15:58. "Be ye steadfast, unmovable."

From Trinity Methodist Church, Baltimore, comes an excellent suggestion. A few weeks ago when soldiers were invited to the church services, it was suggested that a pledge of allegiance should be made to the Christian flag as well as to the American flag, and the following was suggested as an appropriate form:

I pledge allegiance to the Christian flag,
And to the religion for which it stands,
One God omnipotent
With love and mercy for all.

Another pledge has been received, to be used in the same type of service, this one coming from Dr. Charles A. Ellwood, the internationally famous sociologist of Duke University:

I pledge allegiance to the cross of Christ,
And to the Kingdom for which it stands,
A redeemed humanity above all the nations,
With good will, peace, and justice for all men.
—*The Christian Advocate*.

Let's Help Her Hold It Up

Psa. 8:2. "Out of the mouth of babes . . . hast thou ordained strength."

Little Carley Josephine Leonard, granddaughter of Bishop Adna W. Leonard, had been taken by her father for a visit to New York City. The most impressive experience of all was a trip to the Statue of Liberty and the long climb up inside. As they took their departure, and the tiny miss watched the receding figure, she was deeply fascinated. That night she could not sleep, but rolled and tossed restlessly until her father, a bit firmly, said, "Now, dearie, you must quiet down and go to sleep or we can't go anywhere tomorrow." To which she replied: "But, Daddy, I am thinking of the big lady with the lamp standing out there all alone. She must get awfully tired. Don't you think somebody ought to help her hold that lamp up?"

—*The Christian Advocate*.

Very lovely is that story, and many-sided is its application.

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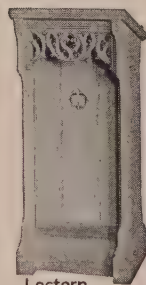
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God's Election

Rom. 11:8. "As touching the election."

Matt. 22:14. "Many are invited, but few are chosen."

We hear much today about a "New Order," much of which is neither new nor orderly. The Christian Order is something else. This Order is more than a mere paper program, a stump speech or even a convention resolution. We believe that an enlightened Christian Church will have a large place in a Christian Order. Jesus termed the ideal social order as the Kingdom of God on earth. His teachings on Brotherhood eliminate and control all forms of monopoly for private gain; all autocratic power and profit accruing from vested interests in industry and labor; all arrogance and antagonism between classes, nations, races and groups. The words, fellowship, fraternity and feeling are packed with fuller meaning. They connote an intimate acquaintance with principles and peoples, a sharing together of thought and common experience, a mutual outpouring and ingathering, a planting and harvesting of good thoughts and deeds done, a common search for the Holy Grail of plain and unvarnished truth, a mutual desire to serve, rather than be served and the spirit of camaraderie in a Great Cause. In our Great Adventure today, America must do her part in establishing these principles essential to a highly successful Christian social, economic and political world order. We are encouraged by many "witnesses"; the Apostle Peter advises us, "Therefore, brothers, make all the greater efforts to make God's call and choice of you certain"; and Paul, in referring to the plight of Elijah and the exigency of his times (see Rom. 11:1-5) inquires, "and what is God's reply?" to it all. He then quotes God, "I have left myself seven thousand men who have never knelt to Baal." In his own words, Paul then declares, "Just so there is a remnant elected by God's mercy." That remnant is swelling into a mighty host today. Are you in God's Army, registered and ready for training and service?

Stony Hearts or Stony Sermons

Eccles. 3:1. "To every thing a season . . ."

Ever hear of "sermons in stone"? A pastor in a Western state thought it would dignify the church building by ordering a marble slab to be placed above the church door. He gave the order to the marble-cutter with the request that it must bear the inscription from Matt.

21:13: "My house shall be called a house of prayer." The engraver on opening his Bible at the place indicated, read the entire verse, and proceeded to chisel it upon the marble with marked workmanship. When the pastor saw the mistake, he was surprised, but not shocked. Being a kindly man, he did not demand a new slab, but carefully filled the second half of the verse with putty. In time, the stone became weather-stained, and the putty became bleached and white in the sun. One morning, the parishioners found to their surprise that the old inscription: "My house is a house of prayer," was followed by the startling accusation in snow-white letters: "But you have made it a den of thieves." Unfortunate indeed, but how about the exhorter who, in his denunciation of the modern sinner and his sins, not only knocks him down with a quote, "and Judas went out and hanged himself" but kicks the poor fellow with another quote: "Go thou and do likewise"? Who says that "a word fitly-spoken is not 'like apples of gold in pictures of silver'"?

Two-Mile Religion

Ezek. 1:20. "Spirit of the living creatures in the wheels."

Matt. 5:41. "If one forces you to go one mile, go two miles with him."

Modern business has its well-ordered office system of clerks, secretaries, salesmen, files, trade-papers, advertising, phones, city directories, etc. A well-equipped business is a standing invitation to patronage. But the greatest business of all, the work of Church and Religion is often handicapped and circumscribed with unattractive buildings, limited equipment and indecorous surroundings. When a mechanic, plumber or carpenter comes to your house with a good set of tools, other things being equal, you somehow have the assurance of anticipating a job well done. And this "assurance" is as tangible and concrete to you as the finished work itself. In religious work, we term it "faith." But do we know that faith, too, may be influenced, superinduced or retarded by human as well as Divine factors? Today, machinery and organization, the "wheels with wheels" are as vital and necessary to successful religious and social work as in secular work and we think a little more so. If these "wheels" are to go round and round, this machine must be well-lubricated. It will require money. Not because of the intrinsic value of money in itself alone, but because money is a circulating medium of exchange of values. Money, no unlike many things is a social product of custom, convention and convenience. We are now discussing "tainted money"—a term that

Washington Gladden coined years ago. We'll overlook the wag who asked, "what do you mean 'tainted'? The only 'taint' about money that I know is that it 'taint enough.'" Church and religion plead not for the investment of a dollar but the investment of a life, the two are inseparably related. We want more hearts in our dollars. A dollar with a heart assures more interest than one without. It is regrettable that much of our modern charity and religion has the flavor and savor of an over-the-counter-commercialized respectability, rather than a holy, sweet urge of its giver. The "spirit of the first mile" is only the filling out of the subscription blank and probably forgotten until the monthly statement of payment arrives. In contrast, the spirit of the "second mile" is to keep step with your dollar in an all-out enlistment of your love, interest and care for the object in view. An average church has less red tape and bureaucratic officialdom, with less cost and waste than many other organizations. Why not be a "two-miler" for God!

Our Saviour

Cor. 13:1. "If no love, only a noisy gong."

He who has true patriotism and religion today does not necessarily have to proclaim it in a loud-speaker. It is still true, that "what we are speaks louder than what we say." Jesus said: "By their fruits shall you know them." As we recall, our school tests did not *create* scholars of us so much as they *revealed* to our teachers, the little or much that we really knew, as a result of "plugging" or more often, lack of it. Citizenship fruitage is a result of good sowing, good training and good culture. Is this not true in all crises and exigencies? Is it not true, that trees planted today do not give us pears, peaches or plums tomorrow? Of course, one can stick on artificial fruit that may pass as the real thing, but our taste and senses soon detect the spurious. The test of citizenship is a fair one: Were we as concerned with the world and its problems yesterday—as we claim to be today? What evidence of community-mindedness do we reveal other than paying our taxes, shopping in our stores and perhaps buying a few theater tickets for a community-play, a ballgame or a prizefight? If we do not cultivate local civic pride, appoint and support good officials in church, school and state—how then can we fully appreciate and support those great and basic principles for which our boys are fighting and giving their blood? Columbus christened the new land, San Salvador" (our Saviour).



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By Clarence E. Macartney. Abington-Cokesbury Press.
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No doubt there is a distinct advantage for a great minister who has never taken unto himself a wife to present a series of studies on the great women of the Bible, and to begin the series with a striking sermon on Ruth under the intriguing title, "The Woman Who Got Her Man." It is a good sermon, and so are the other twelve included in the volume, good in the material with which the Bible is expounded, and good in the clever themes, such as "The Woman Who Married The Wrong Man," "The Woman Who Married The Right Man," "The Woman Who Deceived Her Husband," "The Woman Who Sheared Him," and "The Woman Who Was Better Than Her Job." Dr. Macartney is one of the most brilliant and most Biblical of that small group of ministers who have been eminently successful in biographical sermonizing; and this new volume more than measures up to his already high standard.

—Charles Haddon Nabers.

THE SCIENCE OF PEACE

By Philip Marshall Brown. Revell. 63 pp. \$.75.

Here is a book that has been sorely needed to straighten out our thinking in this critical time. Probably no subject is more glibly discussed than peace; no subject is more in need of intelligent study. "Of all words loosely employed for various ends the word peace has ever had special fascination for poets, priests and orators. It is seldom defined clearly and intelligently." That is what this book attempts to do, and the author accomplishes his purpose grandly.

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Peace is not a matter of incantations and abracadabras. It is a practical task to be faced "with immense faith and daring." It implies peace in the home, peace in industry, the abolition of class warfare and a constructive educational process.

Here is a book that merits attention.

—Paul D. Leedy.

SOCIAL MESSAGE OF THE APOSTLE PAUL

By Holmes Rolston. John Knox. 250 pp.

The minister of the West Avenue Presbyterian Church (U. S.) in Charlotte, North Carolina, in this volume gives us the 1942 Sprunt Lectures delivered at the Union Seminary, Richmond, Virginia. The many who still believe that Paul can shed light on current issues, both theological and social, will appreciate this

fine treatment. His discussion of the Negro question is most interesting. The chapter on the economic order is sane and critical. The volume is timely and should help many in their thinking concerning the great post-war problems.

—Wm. Tait Paterson.

THE CHRISTIAN FAITH

By Nels F. S. Ferré. Harper. 216 pp. \$2.00.

The Professor of Christian Theology in Andover Newton uses as a sub-title for his book, "An Enquiry Into Its Adequacy as Man's Ultimate Religion." The point of view is indicated; he has "become persuaded by the compelling truth inherent in the Christian faith itself that Christianity is man's ultimate religion because it is God's supreme revelation." He does not ignore or thrust aside findings of the past two decades but rather he examines and evaluates. "Humanism has rendered religion real service by stressing unflinchingly that the relation between human needs and truth ideal value is the minimum locus of religion." This is an excellent addition to the number of books from young theologians seeking to rediscover the truths of orthodox doctrine. His key-word is fellowship: "Christian fellowship is ever on the basis of God's forgiving love."

—Wm. Tait Paterson.

RELIGION IN ILLNESS AND HEALTH

By Carroll A. Wise. Harper & Brothers. 279 pp. \$2.50.

Modern medicine is acknowledging the value of kindred alliances. It has been long recognized that there is a very definite reactionism existing between the mental condition of the patient and his bodily health. Later, however, research has established other spheres of relationship, the reaction of which directly effects indirectly induces, certain physical concomitants.

In *Religion In Illness and Health*, Dr. Wise draws heavily upon his experience which has accumulated through his years as chaplain in a mental hospital. The author has been able to observe at first hand many instances of the relationship between religion and physical well-being, and relates these clinical observations to the whole study of interactionism between man's spirit and his body.

The book is scientifically sound. It draws upon the latest research in the fields of medicine, psychiatry and psychology. Almost one half of the book is given to a consideration of "illness and health in the light of modern knowledge." Here the modern approach to illness and health is considered in relation to the emotional factors, the personality element and the whole organismic relationship of the individual to his environment.

Section two of the book definitely relates religion to the whole matter of physical well-being. The closing chapter defines the place of the clergyman in relation to the physician and the social worker. These three professions represent distinct areas of endeavor, but a cooperative relationship that can be made to contribute to the recovery of the patient.

The language of the book is simple and readily comprehensible, nor does it advocate any system of "faith healing." Rather, it endorses religion as a preventive agent. Scientifically, the book is sound; religiously, it is sensible. The work, in many respects, is a pioneer in a field that will doubtless receive much study in the years that are just ahead. It should commend itself to every pastor, physician and social worker who is interested in the physical, mental and spiritual welfare of the individuals with whom he deals.

—Paul D. Leedy.

JUNIOR SERMON STORIES

By Jacob J. Sessler. Revell. 121 pp. cloth. \$1.25.

Expositor readers are familiar with the fine work of Dr. Sessler. His junior sermons have brought many fine comments. Recently he published a volume of

or magic sermon talks. Now he has brought out volume in story form. Many of these first appeared in *The Expositor* and *Homiletic Review*, and readers will be glad to have them in this convenient form. I am often asked for stories for special church seasons and for certain holidays. Well, here are some good ones. The titles of the stories cover a wide range and are well chosen.

Good story telling is more difficult than preaching a popular sermon. Dr. Sessler seems to have mastered this. His stories are not forced; they proceed naturally, with telling effect. He does not talk down to the children; instead he talks with them. Some of these stories could easily be dramatized by the children. I will call this a good book of its type, containing excellent material, and worthy of being widely read. If one does not tell stories to children one may find here good sermon illustrations. It would also be a good book to give to juniors themselves.

—W. R. Siegart.

WHAT THE MOON BROUGHT.

Sadie Rose Weilerstein. Jewish Publication Society. 159 pp. cloth. Illustrated. \$1.50.

This is a book for Jewish children about six to eight years old. On our list of *Expositor* subscribers are rabbis, and it is fitting that we give it space.

Mrs. Weilerstein is the wife of an Atlantic City rabbi. She knows how to tell stories to young children, which is an accomplishment worthy of praise. In this book she takes Ruth and Deborah through the Jewish year. She covers all the major holidays and some minor ones like 'Hamisha 'Asar B'Shebat' (Arbor Day) and 'Lag Ba'Omer' (a time of mourning between Passover and Shavuoth, or The Feast of Weeks, during which time there is a day of feasting or picnic). The stories have the American flavor. On Arbor Day a tree is planted in the grove dedicated to George Washington in Palestine. In the stories Mrs. Weilerstein weaves little poems which children like. It is an excellent book, well done, and worthy of a place among fine children's literature.

Mathilda Keller has illustrated the entire book. Here the work is well done. As every one knows children like the pictures, and they will like the pictures in this book.

In physical make up the book is a fine piece of the bookmaker's art. Children should have good things and the publishers seem to believe this, for they have presented a book with fitting dress.

My only comment is a regret that the story about Ruth could not be carried beyond her being David's great-grandmother, to her being an earthly ancestress of Jesus.

As mother lights the Sabbath candles she prays this prayer which all the world might use in these days:

Even as I these candles light,
So may my children's lives be bright;
May God look down from heaven's height
And turn earth's darkness into light.

—W. R. Siegart.

THE FREEDOM—WHENCE?

J. Wesley Bready. American Tract Society. 365 pages. \$1.50.

This volume is a thorough revision and an able condensation of the author's earlier book, "England Before and After Wesley," and deals, not as its present title indicates with the struggle of democracy against its foes, but with the religious and social situation in Great Britain before the Wesley revival movement. The movement itself, and the condition to which the nation arose as a result of that mighty movement. Mr. Bready is an able historian, presents his material well, and is justified in the conclusions reached. The portion dealing with the reforms of Lord Shaftesbury

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—Charles Haddon Nabers.

GABRIEL AND THE ANGELS

By Theresa Townsend. Winston. 330 pp. \$2.00.

This is the story of the motherless son of a minister. Far more the typical preacher's son than the caricature commonly accepted, that is to say, human, intelligent, mischievous, natural. He is fifteen, and we see him in school, home and church. There are a number of entertaining character studies, various types of members of the congregation, two school-teachers, and the minister. Most preachers will enjoy this book, and most members of most congregations will not be harmed by it.

—Wm. Tait Paterson.

A HISTORY OF EARLY CHRISTIAN LITERATURE

By Edgar J. Goodspeed. University of Chicago. 324 pp. \$2.50.

In this volume we have the fruit of forty years of work in the field of Biblical and Patristic Greek. Dr. Goodspeed is in no need of introduction to students of the New Testament. His books are text-books in college and seminary. In this book he reviews the rise and development of Christian literature from Paul to Eusebius. It will be a discovery to some that "the New Testament was the source of a whole range of literary movements that in a few generations gave Christianity a literature that in sheer bulk and vigor dominated the ancient scene." Every chapter is engrossing and informing. Dr. Goodspeed covers the field from the Oral Gospel to the work of the tutor of Constantine's son. Incidentally, it takes him six pages to list "the lost books."

—Wm. Tait Paterson.

DO WE STILL NEED RELIGION?

Chas. P. Taft, Harry D. Gideonse, Kirtley F. Mather, Associated Press.

Feeling that youth lacks loyalty to religion and needed guidance in considering the relationship between religion and the problems of modern life, the New York City Y. M. C. A. arranged a series of meetings in Town Hall. This book contains the three addresses and many pages of question and answer material.

Senator Chas. P. Taft speaks to the question, "Is Material Progress Enough?" He deals with the materialistic philosophy and with the effect prosperity has upon religious convictions.

Dr. Gideonse, President of Brooklyn College, answers the question, "Is Citizenship Enough?" and he explores the theory of the effects of environment upon human life, that is, if we can improve the social heritage, we can solve all problems. Democracy does not depend upon a high standard of living. Freedom is not dependent upon prosperity. Our National history disproves it. He asks, "Doesn't Political Freedom depend upon shared values and upon morally like-minded men?" Character lends an additional dimension.

Dr. Mather, geologist at Harvard University, turns to the question, "Is Intelligence enough to enable us to solve the problems that we face in times like these." A century ago the answer would have been "Yes." Today after 100 years of unequalled intellectual progress, we wonder. Technology has increased the means, but has added little to the ends of life. The sections given to questions and answers are especially good. Here is the best 50c investment this reviewer has seen in many moons.

—Charles F. Banning.

THE GRIT TO GRAPPLE WITH LIFE

By Strother A. Campbell. Broadman Press. 144 pp. \$1.00.

The book takes its title from the first sermon in the collection. But the grit that it takes to grapple with life is generously strewn throughout its remaining

pages. These sermons furnish spiritual sand for a man's feet to give him traction in a lipperry world.

For the pastor who is looking for inspirational sermons for young people, here is his book. There is a tinge of contemporaneity in these messages that makes them appealingly popular. His titles are intriguing: "The Magic Uplift of the Morning Uplift," "Fifth Column Christians," "Said a Son to His Father," "The New Fishing Firm," and "Young Men . . . Arise!"—to dip into the volume and bring out only a few of them.

The author is a recognized leader in the Baptist denomination, and the pastor of the Baptist Temple, Charleston, West Virginia. Over a quarter of a century a minister, he has had ample opportunity to view life's problems with a perspective that finds its richest expression in his latest book.

—Paul D. Lee.

THE ATONEMENT

By Loraine Boettner, D.D. Eerdmans. 136 pp. \$1.

"Much of the lack of spiritual power and warmth frequently charged against the religious life of our country is due largely to the neglect of this cardinal truth (the Christian Atonement) in so many churches." "Something more than a lovely system of ethics or a winsome example of fine behaviour is needed to lift the burden of sin from the human soul."

These are among the persuasions of this book, *The Atonement*, as it unfolds the purpose of the author, which is to "give a systematized account of what the Scriptures teach concerning the Atonement." The chapter titles indicate the contents of the volume. They are called, The Significance of Christ's Death, The Satisfaction View of the Atonement, The Representative Principle, Christ as our Ransomer, and other emphases. The viewpoint taken by Dr. Boettner will be no especial delight to those who are referred to in the book as "Unitarians and Modernists." But to those who regard themselves as Fundamentalists, it should prove of interest and helpfulness. The argument, in any case, is well presented and the ground thoroughly covered.

—Harry W. Staver.

TOWERING O'ER THE WRECKS OF TIME

By Henry F. Wind. Ernst Kaufmann, Inc. 128 pp. \$1.00.

This is a volume of Lenten Meditations. Of this the author says, "These meditations were written in the solitude of the study, but they were conceived in the company of the sick, the aged, the homeless, the forsaken, to whom the author is privileged to minister in his daily life."

The old familiar roads are travelled by the author in these "meditations." The old sign-posts that lead to the cross of Christ, which is "the instrument of our redemption from sin and death, the only hope and refuge for a weary, sin-sick world," are plainly in evidence.

Two equal sections comprise the contents of the book. The first section considers the matters which precede the cross and is labelled, "In the Shadow of the Cross." The second section traces the closing incidents in which Christ is "forsaken, accused, tried, condemned and crucified."

As should be the case in all sermons which aim to be of practical help, these discourses seek to tie the sufferings of the Saviour with the sufferings of men in today's anguished experience.

—Harry W. Staver.

THREE DAYS IN THE GRAVE

By Roy M. Allen. Loizeaux Brothers, Publishers. 159 pp. \$1.25.

"Did the crucifixion of the Lord Jesus Christ take place on Wednesday, Thursday or Friday?" This

issue with which the author deals in this book. The question he seeks to answer. It is the purpose of his effort. Mr. Allen begins with Good Friday theory, observes its traditional acceptance as the day of Christ's crucifixion, cites the arguments in favor of this day, and the Scriptures are not "satisfied" by it. He then examines the Wednesday theory, the basis on which the Wednesday stands, and the "facts" on which the theory is up. In the light of the "type-teaching of the Testament" he next argues for the Thursday theory and finds it conclusive. There is a chronology of the events of the passion week, analyzed on the basis of Thursday being the day of the crucifixion and a chronological chart of these events. Anyone interested in this sort of thing will find the book well written and material ably presented.

—Harry W. Staver.

THE BETHLEHEM WAY

Katharine L. Aller. The Woman's Press. 14 pp.

This is a dainty booklet designed for Christmas. There are a dozen very short poems, some of which contain only four lines, but they express our Christmas spirit, and the spirit of faith which we cherish. "Spirit of Christmas, touch our tortured race," is the closing prayer of the author.

William J. Hart.

CHRISTIAN WORSHIP—A HYMNAL

William P. Shelton and Luther Wesley Smith. The Woman's Press. 542 pp. \$1.25.

The announced purpose of the joint committee of the Northern Baptist Convention and the Disciples of Christ, says the Preface, is to offer a book that contains "selection of the best hymns with other desirable material to Christian worship." Their aims have been fully achieved. Hymns, responsive readings, musical responses, together with other special features furnished adequate and appropriate material for services of worship.

Modern hymns are included as well as the standard hymns of the church. Many of the favorite gospel songs are also included. A responsive reading from both the Old Testament and the New Testament is provided for each Sunday of the year under suitable headings. The passages of Scripture used are also indicated. Both the Calls to Worship and the Invocations, as well as the Benedictions, are carefully chosen. This comprehensive volume is therefore, in the highest sense, a guide to "Christian Worship."

William J. Hart.

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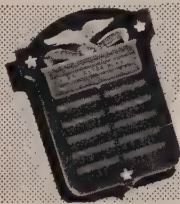
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Mid-Week

I. Put In Your Hand!

(If you desire to make this realistic, have a gift bag beside the pulpit, containing some of the much cherished things of life, like the Bible, etc. and have young people come up and "Put their hand in!" and demonstrate how we do this hour by hour through our lives.)

Organ: "Thine is the Kingdom,"—Gaul.

Invocation.

Hymn: "God of Our Fathers, Known of Old."

Scripture: Matt. 10:1-15.

Hymn: "Take the Name of Jesus With You . . ."

Psalm: 37, responsively.

Hymn: "God Calling Yet, Shall I not Hear?"

Pastor: "Freely ye have received, freely give." Matt. 10:8.

Most of us have difficulty in giving gracefully, we fumble about for the right word, and end up by making everyone uncomfortable. The story is told of the famous Colonel T. E. Lawrence, known as Lawrence of Arabia, for the truly gifted manner in which he carried out his mission among the Arabs during the first world war. Lawrence gathered the Arabs together, planned with them their strategy, led them, fought with them, and rewarded them for their efforts. Since the Arabs are a proud and haughty race, known for their bravery and perseverance, this was not an easy matter, but this is the way in which he did it. Here are his own words:

"When an Arab did something individual or intelligent during the war I would call him to me and opening a bag of sovereigns would say 'Put in your hand!' and this was thought to be the very height of splendour. . . . The exercise of spreading and burying your fingers in the gold made it feel better than a cold-blooded counting out of two or three hundred pounds."

"Put in your hand!" That was truly magnificent giving. Yet, is it not with such royal generosity that God has invited us to come to Him. He has given us the wonderful world with all its treasures, all the wealth of books and learning; family, friends, health, and the gift to enjoy all this; and on top of all this, He has given us His Son, Jesus Christ, His Church, and the Bible, and then He says, "Lo, I am with you always . . ." God did not count the favors to us, He just opened his bag of sovereigns, and said, "Put your hand in!" What is our response to God? Are we worthy to approach Him to "Put our hand in!" day by day? Yet, we do just that! (Pastor may develop further, if desired, allowing audience to give instances from actual life).

Hymn: "Lord, I Hear of Showers of Blessing."

Prayer: (Especially for victory over our selfishness and transgressions that stand in the

way of a Christian willingness to do the will of Him who gave us all things.)

Hymn: "Blessed Assurance, Jesus is Mine"
Benediction.

II. Resting on Mighty Wings

Organ: "Praise the Lord."—Haydn.
Invocation.

Hymn: "He Leadeth Me . . ."

Scripture: Luke 24:13-53. (If possible, have two figures dressed in proper robes walk up the aisle slowly while this is being read, but a third meet them in the chancel, departing from the opposite side. No words are required. What is needed is the actual figures to force the audience to think of these Bible passages as applying to real people, like themselves).

Hymn: "Face to Face with Christ."

Psalm: 40, read responsively.

Hymn: "Strong God of God . . ."

Pastor: "They returned to Jerusalem with great joy." Luke 24:52.

Only the consecrated child of God can know how greatly the Apostles rejoiced in their return to Jerusalem, it was a disputed area to them, they faced physical danger in their return, but they went in faith and confidence, because their joy rested on mighty wings and on the stable fact that Christ had gone to take His place at the right hand of God. This was something they read in a book, or learned by hearsay. Jesus had walked with them, talked with them, taught them the glorious message of transcendent life, and He had just bid them goodbye, as He had gone to fulfill His promises to those who believed in Him. No wonder they went joyously, and without fear to the city which all had seemed lost so shortly before.

Here is a small group of men, men like those who are present, who now knew that they could never be disappointed by this infinite and faithful Saviour, who had put aside all limitations of space and time, local and period, and proved to them His universal and eternal supremacy over all things. Of course, they were no longer afraid, they were jubilant. What was promised to be a dreadful and dangerous time now came a wonderful assurance. As we accept the promises of Jesus Christ to all believers, we too know we are resting on mighty wings.

Hymn: "Ask Ye What Great Thing I Know."

Prayer: (Especially for victory over unbelief and indifference to the Salvation so freely and greatly offered by Jesus Christ. Prayer should be for each person present. Name them if possible).

Hymn: "O For a Thousand Tongues to Sing."

Benediction.

III. God Casts His Ballot for Jacob

Organ: "Reverie,"—Collender.

Invocation.

Hymn: "Lord, Speak to Me."

Scripture: Gen. 32:1-30.
Hymn: "Lamp of Our Feet."
Psalm: 18, read responsively.
Hymn: "Holy Spirit, Faithful Guide."
Pastor: "And there wrestled a man with
until the breaking of the day." Gen. 32:24.
Why did God choose Jacob? If the story of Esau
Jacob were not in the Bible, there is little doubt
most of us would cast our vote for Esau. He
was straightforward, unsuspecting, generous, for-
giving, and a good worker. Jacob appears to be a
"slick." As we say today, "he knew his way
around."

God, however, chose Jacob over Esau, not because
he had the qualities that God needed at that time,
but because He chose him because He could develop in him the
abilities that were needed to do God's work among

men. There is a little lad who drives his mother to wear-
iness with his crayons and pencils, and what he writes
and draws is of little use, but give him a few years
of competent instruction, and you have developed a
man who will be an asset to everyone. You can cast
your ballot for him even as a lad, if you know what
abilities may lead to. (Pastor develop this to any
degree desired, and give audience opportunity to add
reactions, as to why God voted for Jacob).

Hymn: "In the Hour of Trial . . ."

Prayer: (Especially to resist temptation to
squander our talents to atrophy with disuse. Pray
that those present will put forth their energies
in the work for the Kingdom of God to come, to
carry out God's plans for this earth.)

Hymn: "My Jesus, As Thou Wilt."
Benediction.

Outlines for use in Developing Additional Devotions

by A. F. Hanes.

Stewardship: "Debts or Gifts"

Lev. 20:25—"Render unto God the things that
are God's."

Giving gifts is one thing,—paying our debts
quite another. The Jews were required to
render the Lord a tithe of their income. Their
offerings, if any, were made out of their own nine-
tenths. To the Jews who withheld the tithe
Moses said: "Ye have robbed me in tithes
and offerings."

The Christian also has a financial obligation
to God, and there is nothing in the New Testa-
ment which could suggest that the percentage
has been reduced. "Render unto God the
things that are God's," first, and then if pos-
sible, present unto Him your gifts.

Nationalism: "Old Glory"

Ps. 85:9—"That Glory may dwell in the
land."

The Ark was a symbol of God's presence, and
such it knew no defeat. When Israel sinned,
God withdrew His presence, and the Ark lost

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its glamour and its power—Ichabod was written upon it,—“The glory had departed.”

We speak of our national flag as “Old Glory”. As an emblem of a Christian nation, it is well named, but there is no glory in sin. Let us learn a lesson from Israel’s sin, and call the nation again to prayer. Thus glory will dwell in the land, and the national emblem may rightfully be called “OLD GLORY”.

Conversion: “Reservations”

Luke 9:61—“I will follow Thee, but . . .”

There are those today who, like the author of the text, accept Christ with “reservations.” I will follow thee, *but*—

I won’t give up the world. I have certain evil habits which are pleasant, from which I cannot break away; I won’t do anything. I have no talent, time or desire to work in the church; I won’t give anything. Charity begins at home, and I have no money for anything else.

There can be no legitimate reservations for evil in the heart dedicated to Christ. You cannot serve two masters. “Choose ye this day whom ye will serve.”

Songs That Stand the Midnight Tests

“At midnight, Paul and Silas prayed and sang praises unto God.” Acts 16:25.

During the latter days of President Hoover’s incumbency, he entertained in the White House a popular song writer; to whom as he was leaving the genial host said, “Write America a song that will bring back hope for these days.” Alas, he was looking in the wrong direction. Paul and Silas had such; and, while we have not the words, we do have their substance.

I. Belief in the nearness of God; even in the stench and gloom of prisons; e.g. Martin Niemöller and his hundreds of colleagues in German concentration camps.

II. Belief in Christ, principles of justice and good will. On the front of Trinity Church in Coventry, England, was the legend “It all depends upon Me; and I depend upon God.” Old Trinity auditorium was destroyed by murderous bombs but the tower stood firmly amidst the debris. Looking over the waste and ruin, the vicar said—“All this reveals the baseness of sinful men; but yonder tower the strength of an unchanging God.”

III. Belief in a beneficent purpose and wholesome outcome abides today amidst ruin and devastation; even as in the days of Daniel (Ch. 9:25). Amidst heathen civilization and conquest there was an “open window” and a trusting heart.

Truth forever on the scaffold, wrong forever

on the throne: . . .

. . . Yet behind the dim unknown, stand
God within the shadow,

Keeping watch above his own.

America’s songs for the dark days do not come from the vaudeville stage; but are heart throbs of faith e.g. “My Country ’Tis of Thee”; “Battle Hymn of the Republic”; “O Little Town of Bethlehem.”

First Unit Building

(From Page 439)

retained August Geiger, Architect, of Miami Beach.

The present unit is a Chapel, which will later be made into a Sunday School assembly room and social hall. To the left is the Pastor’s study and Session room, now used by the Primary classes; back of that is what will be the kitchen, now used by the Beginners’ classes.

To the right of the auditorium is a hall leading to the East entrance. South of the hall are lavatories, and North of it is the Junior departmental room with alcoves for classes, built-in blackboards and cabinets for storage. The large room opens into the auditorium, but may be closed off by folding doors, to serve Prayer Meetings, Bible study classes, or Young People’s group meetings. In this room we have a piano and other suitable furnishings.

Plans for the future UNIT call for a Primary Department just East of the present Junior Department, and the Beginners’ and Craft Room sections East of that. To the South of these new sections will be the Church Auditorium, extending out towards the point of an angular lot, facing a much travelled highway.

The design is American Colonial, both inside and outside, and the Church will have a steeple with wide porch and high columns in front. The present unit has a cupola and is planned to harmonize with the plans for the next building. The cost of the first unit was \$19,000; this added to the cost of the lot on which it is situated, is valued at \$27,000.00.

The effect of the war has been so drastic that this area that the first unit could not have been completed, if it had been delayed beyond the first four months of 1942. Many of our members have gone elsewhere for the duration. Many in the armed forces, and some of their families; also, personnel from the Pan American Airways, are here to be ministered to for the present, mostly with destination uncertain.

The months ahead may appear uncertain, but there will be trying hours, but our new building will give us the privilege to meet the challenge of the future in a way that would have been impossible without our own Church Home. We thank God and take courage.

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